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POETRY.

From the Cathedral.

JUSTIN.

Upon the solitary shore
Stood Justin, wrapt in Plato's lore,
Seeking with self-abstracted mind,
The beatific light to find,
A gray-haired man on that lone wild,
With venerable aspect mild,
Before him came, and bade him scan
Visions too high for sinful man:
"Pray thou to GOD both day and night,
"To ope to thee the gates of light,
"Revealed of GOD in CHRIST alone."
In Justin's breast a fire was sown:—
Borne heavenward in that glowing flame,
His mantle he let fall, a martyr's honored name.

AUGUSTINE.

As when the sun hath climb'd a cloudy mass,
And looks at noon on some cathedral dim,
Each limb, each fold, in the translucent glass,
Breaks into hues of radiant Seraphim.

Lo, sainted Bishop! in the lettered store,
Which still enfolds thy spirit fled from sight,
Comment, Prayer, Homily, or learned lore,
CHRIST bathes each part with his transforming light.

Late ris'n in thee, thence all is eloquent
With flowing sweetness; o'er each rising pause
Thou build'st in untir'd strength: through all is sent
The word pleading for His most righteous laws.

For thy sick soul by baptism's seal reliev'd,
Deep in her brackish founts the healing cross received.

ARE THE PUSEYITES SINCERE?

A Letter most respectfully addressed to a Right Reverend Catholic Lord Bishop, on the Oxford Movement. By the REV. JOSEPH RATHBONE.

(*Concluded.*)

I will now, my Lord, beg leave to give another very interesting quotation from the letter of this truly zealous and prudent convert; I will do so, not merely because his opinions are similar to the sentiments I have cherished ever since I made myself acquainted with the Puseyite works, but because I know how much more valuable, your Lordship will feel, must be the opinion of one so well able to form a judgment on this matter, than even any arguments with which I could favor your Lordship.

"Now as to the Puseyites, (says Mr. Mason,) I do not believe that they are any nearer the portals of the Catholic Church than the most prejudiced Methodist or Evangelical preacher. They are the High Church party it is true; but what have they not done to prop up the Establishment? They complain of State control; did they not give the power to the State? Yes, those very men whom they hold up as paragons of excellence, yielded the Episcopal authority to the Prince, and received it back as his vicegerents. Since that, they have modelled and remodelled; reformed and re-reformed, turned in all directions to accomplish a point. Never was there such a Protean animal as the Church established by law. She has been High Church, Low Church, Calvinistical, any thing to serve a turn—and now they want to realize the old fable of the eagle. They want her to fly to the Sun, to scorch off her old feathers, and then dipping herself into the sea, her plumage and strength will be renewed like the eagle's. They wish the ancient Catholic Hierarchy to stoop down that she may lay hold of their robes, and clothe themselves in their mantles while the transformation goes on. They say, we have gone as far from Popery as we could, saving our tithes, our glebes, our surplice and our fees; we have been wrong, for authority is connected with antiquity, and our fathers were wiser than we. They only threw off the authority of Rome, but they kept the Church nearly in statu quo, and thus held the people in obedience. *And what is more, thousands of Catholics,* yea, the bulk of the nation *conformed,* and the *incorrigible Romanists were driven out of the land.* Let us retrace our steps; let us cry up the Church, antiquity, &c.; in fact, let us go back to the days of Cranmer and Harry—to the old mumpsimus and no new sumpsimus—and let us make the *Church dominant* and *Rome prostrate in the dust.* If we do not this, the Dissenters will have the legs of our Mother off, and the Romanists will have her body and her robes. And as we find that Parliamentary control is injurious to our plans, let every man denounce the slavery of the Church, and preaching her divine origin and independence, convince the people, and cause them to unite with us in gaining back our convocation. At the same time, let some cry loudly against Rome, and others invite Rome to do penance with ourselves. Such, Rev. Sir, is an outline of my views on the Oxford movement."—*Stourbridge, April 26th,* 1841.

My Lord, it would be quite useless to add any comments of my own to these acute and able observations, which I know will merit your attention. I might, however, be permitted to add one remark upon the singular opposition that the writer in the *Univers,* and even the most moderate Puseyites, make to our attempts at conversion. They seem so anxious for us to leave their purposes to the workings of Divine Providence, and to confine our attention entirely to our own people. Why this morbid dislike to the zealous efforts of our ministry? If we are in the safe way, why so anxiously pray us not to labor to bring others into the fold? This, my Lord, is a strong feature in Puseyism, that must strike any attentive eye, and to my mind presents any thing but a look of sincerity or of good feeling towards us. But, my Lord, may I also say, that *our own Shepherd,* in my humble opinion, has already guarded us against these wolves coming in the clothing of sheep. My Lord, I have in no way tried to elicit an opinion regarding the Puseyites from our own learned prelate; I know the sentiments of some chief pastors, but I felt the delicacy of directly applying to Dr. Griffiths for an opinion. But, my Lord, I say candidly, I would never have consented to enter the lists against this strange confraternity, and meet them with all my humble abilities and energy, if I did not feel that my own Prelate was opposed to the guile and treachery of these men. My Lord, I may be wrong in the interpretation of them, but the words of the Catholic bishop of this district have been my principal comfort and support in a most painful and unenviable position, a position I have been placed in by consenting in the first place to obey the wishes of great and good men. My Lord, there is a passage in the Pastoral of Dr. Griffiths for the Lent of 1840, which I could not interpret as denouncing to his Lordship's flock the machinations of any other people, but of this perverse generation of Puseyites; and there are two passages in the New Year's Gift, in the Directory of this year, that have fully convinced me that our bishop could refer to no other body of men. With your Lordship's permission, I will quote passages from the last document, for however supported I may feel, by the opinions of others, it is to my own Prelate that I have to look up to for instruction in time of difficulty. The first passage I think refers to the approach the Puseyites are making to us in several tenets of religion; the second to their ridiculous attempt to deprive us of our glorious name of Catholic, and to appropriate it to themselves, while they insult us in all their works with the appellations of Romanists, Papists, and such like vulgar designations.

"In every age of the Christian Church," says this document in the Directory, "the awful predictions of St. Paul have been verified; heresiarchs have arisen, *speaking perverse things to draw away disciples after them; ravening wolves have entered in, not sparing the flock.* (Acts xx. 29, 30.) Different sects have separated themselves from the lawful pastors, whom JESUS CHRIST has appointed, as he himself had been sent by his heavenly Father. At their first separation, some leaders of schism have denied a greater number of revealed truths, whilst others have rejected only a few. In their progress they have generally increased the number of their errors, and have been again divided into other branches, as hostile to each other as to the Catholic Church which they had deserted. As time has rolled on, *we occasionally find them acknowledging some truths which they had formerly rejected as errors, and approaching, in particular tenets, nearer the true Church which they had abandoned; but scarcely shall we find a body of schismatics returning with sincerity to the obedience of faith.*"

Again:—"The true Church has no name to designate her origin, but that of *Christian* or *Apostolical;* no term to limit her extent and duration, but that of *Catholic* or *Universal:* because she has never separated herself from any prior-existing Church; she has ever remained unmoved, as the great tree, whence the rotten branches of schism and error have fallen or been severed. Modern sects, sensible of their insignificance, when compared with the Church of all ages and nations—feeling acutely, *in their very name,* the bleeding wound of their separation—may, like the Donatists in the fourth century, endeavor to assume the venerable name of *Catholic;* but the jarring sound of Universal confined to England, and Apostolical begun by Henry or Elizabeth, only attract notice by their incongruity, and direct attention to what should be carefully concealed, viz.—their separation from the Catholic Church; *which, however nicknamed by short-lived sects,* will continue to verify as well as preserve the august title, which designates it in the Apostles' Creed: *I believe—the holy Catholic Church,*" &c.—New Year's Gift for 1841.

My Lord, I repeat, these words struck me as directed against the Puseyites, because they are the men "who acknowledge truths which they formerly rejected as errors;" they are the men who in these days "approach, in particular tenets, nearer the true Church;" they are the only men who now "endeavor to assume the venerable name of Catholic"—for the other portion of the Protestant party object to the title of Anglo-Catholics, which the Puseyites have adopted; and above all others, they are the men who "nickname" us in a vocabulary never till now equalled; and they bid but too fair to realise that observation of his Lordship, which all Church history bears testimony to—"scarcely shall we find a body of schismatics returning with sincerity to the obedience of faith." My Lord, I have always explained these observations as directed against the Puseyites, and I have always felt that my sentiments therefore regarding them, could not vary much from those of my own bishop.

An opinion, however, my Lord, appears to have arisen among some of our own body, that the Puseyites were led in the first instance by feelings of hostility towards us, to a perusal of the writings of the ancient fathers, in order to obtain new support for the tenets of their party; but discovering in the works of the primitive age more of Catholic truth than they expected to find there, they are now gradually captivating their understandings in obedience to faith. This, my Lord, I have no hesitation in declaring, is an unfounded error. The Puseyites manifest the smallest possible modicum of respect for the sage of antiquity whenever they meet with passages really opposed to the working of their system. The letter of St. Jerome to Pope Damasus, expressing in terms which cannot be explained away, the divine institution of the Primacy, in the hands of Mr. Palmer is a *mere complimentary epistle,* couched in the terms of flattery. St. Leo, and all the other ancient Saints who sat in the chair of St. Peter, "*magnify the privileges of St. Peter beyond the truth,*" vol. 2, page 491, on the Church. The fathers are always represented in opposition to each other when they go one step beyond the boundaries prescribed for them by these gentlemen. If we adduce arguments in favor of the Catholic doctrine of purgatory, though we may have some fathers with us, yet they are not those of the three first centuries; they are not unanimous, their authority proves nothing. Moreover, what can be their object in so much depreciating, as they do, the authority of those sainted ones who did not live in the three first centuries of religion? Why allow them only as adequate witnesses to decide upon questions between us? Why are not St. Chrysostom, St. Jerome, St. Ephrem, St. Ambrose, equally as faithful witnesses as Origen or St. Cyprian? Why deprive us of the testimony of those, who, perhaps, alone have treated upon the point in dispute between us? Would any of us consent to be obliged to confine our arguments from the fathers against the Arians, to witness, of those who preceded the council of Nice? Does there appear much honesty in this line of proceeding? I put this question to a very enlightened and eminent Clergyman of the Church of England, a high Churchman, but a man of higher honor, and he fairly owned my question was a startling one; that my objection to such a system seemed very fair; and that he certainly felt it had much point. The fathers of the fourth and fifth age, say the Puseyites, taught more like Rome; but the fathers of the three first centuries were orthodox Anglican Churchmen. And yet even, when during those *three first centuries,* St. Victor presumed to exercise the authority of the primacy, or St. Stephen laid claim to the supremacy of the Holy See, the authority claimed was an usurpation, for it had never been granted to them by our divine Lord and Master. Indeed, my Lord, so far from learning a real respect for the fathers from reading the writings of the Puseyites, I declare most solemnly, that if the Puseyites were my trustworthy instructors, my real respect for the holy sages of antiquity would be very small indeed. I am sure the Puseyite method of treating these illustrious men, is calculated to do anything rather than to gain for them respect; it is the surest means of bringing them into utter contempt.

And now, my Lord, may I make one remark upon the discontinuance of the Tracts, by Mr. Newman, at the request of the Bishop of Oxford? My Lord, any one who knows how much Dr. Pusey and Mr. Newman owe to the Bishop of Oxford, could anticipate no other line of acting than has been adopted by these gentlemen, unless we suppose them to be capable of great ingratitude to their best friend and patron. It is to the protection of the Bishop of Oxford they owe their present high position before the public; if it had not been for the kindness of his Lordship, they could not have attained that extraordinary influence which they now possess. Had they not, therefore, not bowed to his Lordship's wishes, besides rendering their livings in the Universities insecure, they would have forfeited their characters. As to the alternative of joining us, such a measure I do not believe was ever dreamt of. They have expressed too much contempt for us to suppose it possible that they can have the slightest affection for our religion; for we can never love what we despise. They have no desire to embrace our cheerless poverty and humble position. And speaking of Bishops of the establishment, let me passingly remark, that all those on the Episcopal bench, who are in any way kind to us, and who support measures favorable to the persecuted Catholics of Ireland, are all the foes of the Puseyites; whereas the prelate in whose writings we may discover, perhaps, the most of Puseyite principles, is the meek, the kind, the benevolent, and liberal prelate, Dr. Henry Philpotts, Lord Bishop of Exeter. He is the great champion of High Church principles, of Church authority, of the power of the Keys, and even sacerdotal absolution; but I think it does not follow he is the kindest friend we possess.

My Lord, we often hear of the writings of the late Mr. Froude. I own he, as well as all the Puseyites, have placed in our hands very strong and powerful arguments, which we ought to employ against what they were intended to protect. But I must confess, that in the writings even of Mr. Froude, I behold a politico-religious bias, which I can in no way approve, an hostility against us which I cannot commend. Indeed his language against our holy Church and our sacred ministry is not to be borne. If the Puseyites do not become Catholics before Rome becomes such as the followers of Mr. Froude wishes to see it, I am very certain their conversion will not take place at this side of doomsday. "We found, *to our horror,* (writes Mr. Froude, vol. 1, page 307,) that the doctrines of the infallibility of the Church, made the acts of each successive council obligatory for ever; that what had once been decided could not be meddled with again; in fact, that they were committed finally and irrevocably, and could not advance one step to meet us, even though the Church of England should again become what it was in Laud's time, or, indeed, what it may have been up to the *atrocious Council* (of Trent.) I own it has altogether changed my notion of the Roman Catholics, and made me wish for a *total overthrow of the system.*" Again: "The Church of England has fallen low, and will probably be worse before it is better; *but let the Whigs do their worst,* they cannot sink us so deep as these people have allowed themselves to fall while retaining all the superficials of a religious country."—Page 294. I beg to call your attention to this last sentence, as again expressing one of the secrets of the Puseyite system, a wish to destroy that party which has been kind to us, and upon which alone poor Ireland rests all her hopes for peace and good government, and a desire to raise up the old and cruel ascendency. The other passage, which calls the council of Trent *atrocious,* and prays for the *overthrow of our whole religious system,* I cannot think betrays either kind or generous feelings, either to us or our holy creed. But who, my Lord, of all others, are our present most violent literary opponents? Faber, Hook, Sewell, Poole, Palmer, Pusey, Gladstone, and Perceval? More than one of these are men of the most splendid talents. Every one of these are Puseyites. Are we to sit down in peace while these men bring round our country to Catholicism? Or if we enter the list against these iron-fisted combatants, must we be bound to wear velvet? My Lord, while we are deliberating what we are to do, these men are exulting in victories which they boast they are obtaining over us. Why are we not to display as much zeal, as much courage, as much wit, as much humor, at their expense, as much eloquence, or rather as much of all these advantages, as we happen to possess, in defending our holy religion, as these men display with such extraordinary power, in their combats against it? For, my Lord, to quote once more from the letter of the Rev. Mr. Mason, "There is as much eloquence, and more zeal, and moral force against Rome, than for it. Will GOD force the nation to be converted? This he never did. Our first apostles had only Pagan ignorance, barbarism, and idols to contend with; we have Christianity so called, liberty, the Bible, (interpreted as each one thinks best,) prejudice supported by interest, and a whole host of other *et ceteras.* When chapels and churches ring with tirades against our doctrines and Church, when men have their present disposition, assuredly we have a fine prospect for the conversion of England."

My Lord, I may be wrong, and I should think I probably am wrong in the opinion I have formed of the Puseyites, if I did not know, that very many of great abilities and long experience amongst us, and some of high station in the Church, held opinions equally strong upon the insincerity of these people in their pretended approach to true Catholic feelings. But as I have not asked authority to give names, and it would be most highly improper of me to do so without such a permission, I shall say no more upon this point. I already upon another occasion have given certificates at least in favor of the decided part I have taken myself, though, my Lord, I say candidly, I shall never forgive myself for having so done. I yielded to the sentiments of others, who feared that otherwise my cause might be marred by the motives which had been attributed to me, motives of which I am, thank GOD, entirely incapable.

My Lord, I hope this system of imputing motives, of which the late Bishop Milner often so bitterly complained, will be for ever put an end to. Let us discuss every matter as gentlemen, and men of high honor and nice feelings. For my own part I cannot but cherish the highest, the very highest sentiments of respect for all those among our own body who have been carried away with what I consider a most fatal delusion upon the subject of Puseyism. I think their very mistake manifests a kind and good heart; I feel it to be an error into which the greatest minds might fall without compromising their character for every virtue and excellence; and let us who are generous to others, meet with a return of manly sympathy.

But, my Lord, if I be wrong in the view I have taken of the movement at Oxford, the persons to set me right are the Puseyites themselves. Let them discontinue their virulent, hateful, and abominable attacks upon the Catholic Priesthood and the Catholic Religion; let them cease maligning the Prelacy and people of Ireland, the kindest and most oppressed people in the world, with a malignant spirit before entirely unknown in the whole range of religious controversy; let them cease to be the slanderers of a nation, and the suborners of calumny against a whole people; let them make real advances to meet us; let them treat our holy Church with respect; let them not bend their knee to the Spouse of the Saviour, and then buffet her in insulting mockery and with cruel blows. No one will rejoice more than I will at this practical reply to my denunciations of this party; no one will more exult in this proof of my mistake; no one more than I, will be glad to see our pens thus stopped and our mouths thus closed. But, my Lord, in your zeal for the Temple of your GOD, you will grant me, I know, that this is the kind of answer I have a right to expect. I impeach Dr. Pusey and his friends of a deadly hatred of our religion; let them show me that they revere and love it. I impeach them of an intemperance against it, that no age yet has been witness to; let them prove by their meek demeanor towards us that I am in error. The good cause then will have triumphed, and my religion will be no longer a by-word among them.

I have the honor to be, with profound respect,
My dear Lord,
Your most humble servant,
and most obliged friend,
JOSEPH RATHBORNE.

Cowes, May 6, 1841.

P. S. I sincerely hope and pray that the Catholics of England and Ireland will not allow themselves to be mystified. Since the preceding was written, I have, with surprise, seen an assertion made in print, that intelligence has been received from Oxford, stating that there is every prospect of the distinguished members of the Oxford Movement, bringing round the University to the Catholic Religion. From whom has this wonderful news been received? I have no hesitation in saying, from no authority whatever; for within the last few days, I myself have seen a letter in the handwriting of one of the most distinguished divines of the University, which would have fully convinced me, if I had not been previously convinced, that there is as little human probability of the heads of the Movement endeavoring to promote the success of Catholicism, as there is of him, whom they are ever and anon denouncing, Mr. O'Connell, becoming a joint of the Stanley tail. Another report has been circulated, that a correspondence has been opened between the Rev. Mr. Newman and a member of our own body;—that Mr. Newman has been written to by one of our own body, I believe; that Mr. Newman may have sent a courteous reply, is not impossible, though I have great reason for thinking he has not even done this. But unless Mr. Newman is capable of telling the most dreadful untruths, he contemplates no step whatever, either by correspondence, or any other means, which may bring about a union with Rome. He declares most solemnly it is his wish to arrest the progress of Catholicism, not to promote it. Once more, therefore, I say, let not the Catholics of England or Ireland allow themselves to be mystified.

May I add—what, my Lord, would the Holy See think of the works of these Puseyites? I have not given you twenty quotations out of a thousand, or ten thousand, which I might adduce, full of language the most odiously insulting to the everlasting chair of St. Peter, and to the eminent and exalted religion of our forefathers. Do you think, my Lord, that any thing would be able to persuade our Holy Father, that their books, or the writers, have any claim upon the respect of our people; that the writers ought to be encouraged by us, as champions of truth who are bringing back our country to Catholic unity? I have no doubt what must be the answer your Lordship must make me. Whatever, therefore, our people may think of me or this letter, I can now happily say:—"Liberavi animam meam." May every prosperity and happiness attend your Lordship, and may you be long spared to your admiring friends, to your devoted clergy, and to your beloved flock.

I have the honor to be, with profound respect,
My dear Lord,
Your most humble servant,
and most obliged friend,
JOSEPH RATHBORNE.

COMMUNICATIONS.

For the Churchman.

EXTRACT FROM THE

PATRIARCHATE OF BRITAIN.

But whether it be popish, or not popish, to uphold Episcopacy, we know it is apostolical to do so, and *therefore we* do it.

But I will say no more now, than merely read the names of the parties, and their evidence, by whose testimony I shall show you the necessity for recognizing Episcopacy, as the Apostolical Rule of the Church of CHRIST; and then leave yourselves to judge of the strength of the position the Episcopalians occupy, from the unexceptionable character of their surely impartial testimony.

For let not any, whether favorable or adverse to our Church or Regimen, imagine that Episcopalians have need to bear witness to themselves. (John v. 31.) I said I would satisfy you out of the writings of Presbyterians, i. e., Independent Reformers, of the sufficiency of our way; and I proceed to do so.

The first I shall quote is Calvin. He was a French Reformer, and born in 1509. Calvin,(1) certainly no *bigotted* friend to Episcopal Regimen, confesses that in the old time, the teaching ministers in every city chose out one of their company, to whom they appropriated the title of Bishop, lest equality should breed dissension. A low ground on which to base his argument: nevertheless, we see he admits the fact, that Episcopacy did prevail in the old time, and gives a *reason* as to why it was necessary.

He compares also, the power of the bishop, in the assembly of ministers, to that of the Roman consuls in the senate, namely, to propose matters to them, to ask their opinions, to direct their proceedings, advice, admonitions, and exhortation, and to carry their resolutions into execution.

Therefore, he has well said, "No curse could be too bad for them who could reject the order of Bishops in a reformed Church, if there be such, who will not reverence it, and submit themselves to it, with the utmost obedience."

Nor does he stand alone, with respect to the general proposition, as to the necessity of maintaining Episcopacy.

Melancthon(2) has thus affirmed: "I know not with what face we can refuse bishops, if they will suffer us to have purity of doctrine."

Zanchius(3) has also left this on record: "I profess before GOD, that, in my conscience, I repute them as no other than schismatics, who make it a part of the reformation of the Church, to have no bishops."

Hugo Grotius,(4) the learned civilian, himself compulsorily subject to the Presbyterian discipline, affirms of the general proposition, that "those who think Episcopacy repugnant to GOD's will, must condemn the whole primitive Church of folly and impiety."

Again, Theodore Beza(5) says, on the same point: "If there be any (and I can scarcely believe that there are) who reject every order of Bishops, let none of sound mind assent to their frenzies;"—while, as regards us in particular, he says, "England enjoys it [her Episcopacy] by the peculiar blessing of GOD, and I wish it may be hers forever."

Peter du Moulin,(6) a French Presbyterian, in his third letter, dated Paris, Jan. 1st, 1619, addressed to Andrews, Bishop of Winchester, thus says: "In the time of the Apostles, it was settled, that in one city, one of the presbyters should be entitled Bishop, and have pre-eminence over his colleagues; and all Churches every where, received this form of government: that to deny this would argue a depraved folly, or an invidious detraction from the glory of GOD, or a dark stupidity groping in the daylight. With me, the venerable antiquity of the first ages will ever have greater influence than the upstart institution of any man. I dispute not that the Episcopal Order was distinct from that of Presbyter—it is the voice of antiquity. I think, then, our Churches are defective in a point of divine right; but in such a way that they are not to be excluded from the hope of salvation."* "The Episcopal right," he further says, "may be traced to the very cradle of the Church."

Peter Bucer,(7) another Presbyterian, wrote thus: "By the perpetual observance of the Church, even from the Apostles themselves, we see, it seemed good to the Holy Ghost, that among the Presbyters, to whom the charge of the Church is especially committed, one should have the singular charge of the Church, and in that charge and state govern others: for which reason the name of Bishop was conferred upon these chief governors of the Church."

Chamier,(8) a French Protestant divine, Professor of divinity at Montaubon, and who drew up the Edict of Nantes, having admitted that immediately after the decease of the Apostles, "began the difference between a Bishop and a Presbyter," adds immediately, as if correcting himself, "What! the thing itself began in the very time of the Apostles, or rather proceeded from them."—(Mills' History of the Christian Priesthood, page 336.)

Another Presbyterian, Le Clerc,(9) the Dutch Arminian divine, and eulogist of the learned layman Grotius, says, "I have always professed to believe that Episcopacy is of Apostolical institution; and consequently, very good and very lawful: that man had no manner of right to change it in any place, unless it was impossible otherwise to reform the abuses that crept into Christianity; that it was justly preserved in England, where the Reformation was practicable without altering it; that, therefore, the *Protestants* in England, and in other places where there are bishops, do very ill to separate from that discipline: and they would do still worse in attempting to destroy it, in order to set up Presbytery, fanaticism, and anarchy. Things ought not to be turned into a chaos, nor people seen every where, without a call, and without learning, pretending to inspiration. Nothing is more proper to prevent them than Episcopal discipline, as by law established in England; especially when those that preside in Church government are persons of penetration, sobriety, and discretion."

And he further says,† "They who *without prejudice* read what remains of the most ancient Christian writers, know well enough that the Episcopal form of Church government, such as it is in the southern parts of Great Britain, obtained every where in the next age after the Apostles: whence we may collect that it is an apostolic institution."

To these I add, finally, the testimony of M. Le Moyne, a preacher to the reformed congregation at Rouen, who says, "Truly I believe it is impossible to keep peace or order in your Church without preserving Episcopal dignity. I confess I know not by what spirit they are led, that oppose that government and cry it down with such violence; for, I beseech you, let us not flatter ourselves in France, where we have a Presbyterian government, that we are not subject to many divisions, which the equality of pastors is not able to compose; and which a synod, consisting of equal persons, and of elders and deacons who have often but little skill in ecclesiastical government, is not able to stop; because the authors of the evil hold themselves to be of equal power with those that are of prime note: and despise them that are ordinarily employed to heal those distempers. It is Episcopacy which upholds the Lutheran Churches; for in Denmark, Sweden, and Germany, they are very quiet under the Episcopal discipline, and seldom are seen to slander and tear each other."

Neither are these the opinions of single Presbyterian reformers. At the Synod of Dort, held in 1619, George Carleton, Bishop of Llandaff, who at the command of King James the First, attended the session, with Bishops Davenant, Hall, and others, openly controverted a proposition inserted in the Calvinistic Confession of Faith, of the Low Countries; viz., that CHRIST established an equality among ministers of the Gospel. He said that CHRIST chose Twelve Apostles and Seventy Disciples; that the Apostles had authority and inspection over all the other ministers of the Gospel, and that the Church had preserved the same subordination, constantly and without interruption; for which he appealed to all antiquity, and to the learned then present, and *challenged the Synod* to prove the contrary. *And it was very remarkable that not one member of the Synod undertook to answer him.* Afterwards, conversing on the subject in private, with some of the most learned divines of that assembly: "I told them," said he, "that the troubles of Holland proceeded from their want of bishops, who might have curbed factious men by their power and authority; that every person in that country was at liberty to say and write whatever he pleased; and that the Churches of those provinces would never be quiet, unless bishops were appointed to govern the clergy." *They answered,* that "they highly esteemed the good order and discipline of the Church of England; and heartily wished the same order was established in their country; but they could not hope for it in the present posture of affairs." They added, that "they hoped that GOD would assist them with His grace; and they would contribute with all their might to the establishment of that good order." "They groan," said he, "under the government of a [democratic or] popular constitution without authority, and would free themselves from it if they knew how." See his book, Appello ad Cæsarem. Hales iii. 397, 8, 9.

This was certainly a noble challenge to maintain almost singly, in as open an arena as could be imagined, against a body of Presbyterians; and in the presence of as full an assembly of men, who were pleased to oppose Episcopacy, as could be congregated; and who, if any thing were to be affirmed effectively against the Episcopal proposition, were of all other, the men authoritatively to do it. Whence, then, the silence of the learned multitude? It arose not from any fear of want of sympathy in their utterance in favor of the Presbyterian hypothesis, if they were conscious of defending it with the simplicity of truth.

Whence then, I ask, the silence of the learned multitude? It arose clearly from this: because on the one hand, from the foregoing admissions, they, with one strangely inconsistent individual, believed in their hearts, the Episcopal form of government to be scriptural and apostolical; because, with another inconsistent individual, they knew that the office of Deacon, Presbyter, and Bishop, existed in the Apostolical Church, and may be (as he said) of *divine* origin; and yet assumed themselves, and encouraged others to assume, a ministration irrespective of the Episcopal Rules, Ordination, and Authority: while, on the other, they were experiencing what Mr. Matthew Henry, the schismatic son of the non-conformist father, Mr. Philip Henry, described thus pithily:—"Three things I do not like in the Independent way: they unchurch a nation, they pluck up the hedge of a parish order, throw the ministry

(1) Calvin, French Reformer, born 1509. Chosen Professor of Divinity at Geneva, 1536; 1541, established Presbyterianism as a system, in which he was a rigid disciplinarian. In 1564, he died.

(2) Melancthon, born 1497, died 1560. Friend of Luther, in conjunction with whom he drew up a code of Ecclesiastical Laws, for the reformed states: and by his learning contributed much to the progress of the Reformation. A good authority in every way, and quite unexceptionable.

(3) Zanchius, born 1516, died 1590. An Italian monk, but left Italy to follow Peter Martyr, by whom he had been converted from Popery. Was Professor of Divinity at Strasburgh, in 1553; and, in 1568, accepted the same office at Heidelburg.

(4) Hugo Grotius, a Dutch Presbyterian, a layman, born 1583, died 1645. Wrote many works, one particularly celebrated, "On the Truth of the Christian Religion."

(5) Theodore Beza, a French Presbyterian Reformer, and Divine, born 1519, died 1606. He abjured Popery at Geneva, was appointed Professor of Greek at Lausanne, and ultimately was appointed Rector of the Academy and Professor of Divinity at Geneva. On Calvin's death, he succeeded him in all his offices, and was considered as head of the reformed party.

(6) Peter du Moulin, born 1568, died 1658. Professor of Divinity at Sedan. It may be observed, that another of this family, Louis du Moulin, became a violent Independent, and wrote some abusive books against Episcopacy, which he retracted before his death, in 1683. Others have done this.

* Very weak this: they knew the right, and yet forbore to insist upon it: so true is it, that "the fear of man bringeth a snare;"—the latter portion of this verse, (Prov. xxix. 28.) "but whoso putteth his trust in the LORD shall be safe," they disregarded. All this, however, is their affair, and not ours. Their testimony is, that *we* were, and are, right: the same declares, of necessity, that they *were* wrong. The question, then, now is, can their followers be right? They neither *were* nor *are* right—and yet we are called upon, by them, to leave the truth of 1800 years duration, to take up with erroneous novelty of those who, 300 years ago, compelled, by carnal violence, their teachers, to follow them against their conscience. And *they* have, at one and the same time, borne witness to the wickedness of their sheep, and the weakness of the shepherds, i. e., themselves. We have not so learned our duty. Believing that "the eyes of GOD are over the righteous, and his ears open to their prayers," and that none can harm us effectually if we be followers of that which is good; the Christian can take up the parable of the wise man, and practise it with faith. Eccles. viii. 5: "Whoso keepeth the commandments, shall feel no evil thing: and a wise man's heart discerneth both time and judgment."

(7) Bucer, one of the reformers, born in Alsace, 1491; died 1551. A monk of the order of St. Dominick, but renounced Popery. A friend of Luther and Zuinglius, whom he tried to reconcile to each other. After establishing the Reformation at Strasburg, Archbishop Cranmer invited him to England, and he became Professor of Divinity at Cambridge.

(8) Chamier, a Protestant divine, and Professor of Divinity at Montaubon, was killed by a cannon ball at Montauban, when the place was besieged, in 1621. He drew up the edict of Nantes. He was a great antagonist of the Romish champion, the Cardinal Bellarmine. He was born in Dauphine.

(9) John Le Clerc, born at Geneva, 1657, died 1736. A most learned man, and indefatigable author. He officiated in London, for a time, in two French churches.

† In his book "Deeligenda inter Dissentientis Christianos Sententia," subjoined to his edition of Grotius's "De Veritate."

common, and allow persons to preach that are unordained."

Now, when we see men in all ages—First, when there were no opposers to Episcopacy—consent as the general Regimen of the Church, to its rule; when, secondly, we see the Presbyterian reformers assent to the propriety of the discipline they were so weak or so wicked as to yield to popular clamor; when, thirdly, we have the authentic record of men, to whose names all Presbyterians look with a sort of Popish adoration and "voluntary humility," in favor of the Episcopal Regimen;—and have, lastly, the approbation of those men who would have been, in justification of their own position, too happy to have disengaged themselves altogether from the confession in its favor, which, for very shame's sake, Presbyterian Assembly though they were, they were *virtually* compelled to make. All this may surely assist all dissenters whatever to this conclusion, that there are fearful odds against those who choose to set at nought this concurrent testimony of the Church in all ages of the leading Presbyterian reformers; and even (if it were worth the weight of a straw in the balance) the opinion of the apostle of Wesleyanism himself, for the sake of maintaining their crude, unsupported, and utterly untenable hypothesis. It is, indeed, time for some of them to begin to test their position. And heartily do I pray that they may quickly do so. There can be but one result: they themselves will begin to "*mark* those who make divisions," and so, turning to the Church of their early fathers, learn—To shun every thing that tends to an infringement of the Apostolic Rule, "with one mind and with one mouth [to] glorify God;" that in the Apostle's own words, "*Speaking the same thing*, and being *perfectly joined together* in the *same* mind and *judgment*, we all may with *one mind* and *one mouth* glorify God, even the Father of our Lord Jesus Christ." Rom. xv. 6; xvi. 17. 1 Cor. i. 10.

For the Churchman.

MEMOIRS OF THE LATE DR. BAYARD.

Mr. Editor,—Allow me to call the attention of your readers to the Memorial of the late excellent and beloved Dr. Bayard, about to be published under the care of a presbyter of peculiarly well adapted qualifications for the work. It will be very interesting in itself, and contain no small amount of historical matter. And when to such considerations we add that the avails of the publication are to be appropriated to the benefit—the *greatly needed* benefit—of his bereft family, a motive is presented which, it may be hoped, will be effectual in securing an abundant subscription. The low price—*one dollar*—will doubtless induce many to take two or more copies, for the double purpose of gratifying a benevolent disposition, and of increasing the circulation of what will doubtless be both a useful and an interesting volume. Our sister diocese of Western New York may be expected to take an interest in this matter, as Dr. Bayard was once one of the most zealous and efficient clergymen in that section of the Church.

Amicus.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Monday, November 1.

All Saints' Day.

[*"Dies Sanctus" is once more, but altogether unavoidably, behind-hand.*]

THE CHURCHMAN.

SATURDAY, OCTOBER 30, 1841.

The Pastoral Letter (which will be found on our last page) makes the following points, which we have on former occasions earnestly advocated, and are now happy to see sustained by the collective authority of the Presiding Bishop and of all the Bishops of our Church.

1. The object of faith is (not the special mercy of God, nor the death of Christ, but) all that God has revealed to us in his Holy Word.

2. Mere faith, or faith without love or charity, is not justifying faith.

3. Justifying faith is a lively faith, or faith enlivened and made perfect by love or charity; in other words, *fides formata*.

These propositions are plainly made the basis of the parallel which the Pastoral Letter runs between St. Paul and St. James, and of the excellent practical advice which it enjoins.

BISHOP DE LANCEY'S VIEWS ON THE SUBJECT OF MISSIONS IN THE CHURCH.

We present to our readers the following extended report of the views of Bishop De Lancey on the organization and workings of our Missionary System, as offered by him at various times during the recent session of the Board of Missions and of the General Convention, preferring to give them a consecutive connexion rather than adopt the fragmentary plan of distinct reports. Having been prepared under his eye, they may be considered as expressive of his sentiments, in regard to which we are aware that misapprehension exists. The preliminary remarks refer to the action of the Board in discourteously laying on the table, the motion of Mr. Newton for certain amendments to the Constitution, before any but Mr. Newton himself had had an opportunity to speak in their behalf.

Bishop De Lancey expressed his astonishment that so hasty a step should be taken by the Board. After allowing the Bishop of Virginia to speak against the proposition, even before it was formally before the House, and thus to forestall the very mover of the measure; after hearing a full discussion by one side, and a single speech from the mover of the resolution on the other; a motion is hastily made and carried to lay the whole subject on the table,—a motion which precludes debate, and silences every voice attempting to explain or enforce the resolution. And then, when a reviving sense of the unfairness of the proceeding induces some gentleman to move a reconsideration, the pertinacity of the majority refuses the courtesy, and boldly and openly attempts to stifle the discussion. In secular bodies he knew such a course was common. He had not expected it here. Thus Bishop De Lancey was compelled to throw himself upon the opportunity afforded by a resolution respecting the mission to China, to offer his remarks, irregularly he admitted, upon the general subject. Gentlemen are deluding themselves when they imagine no important objections exist to the present missionary organization and its action. Bishop De Lancey purposed to present his views at length. In doing so, he felt it necessary to define his position, in order to avoid misunderstanding of his views. He wished it to be understood that *he was a friend to missions*. How could he be otherwise? He had 43 missionaries under his charge at the present moment in the Diocese of Western New York. He did not believe a difference of opinion existed in the whole Church on the abstract principle and duty of propagating the Gospel and Church of Christ through this agency. The Divine Saviour himself was a missionary. The apostles were missionaries. The seventy disciples were missionaries. The Early Church employed missionaries. The Church of England employed this agency. Almost all the older dioceses in this country had their missionaries. It is a fact well worth knowing, that there are *two hundred* diocesan missionaries in our Church in the United States, supported at an expense of $30,000—while under the Board of Missions it cost $31,000 to sustain only *eighty-one* domestic missionaries. Bishop De Lancey also avowed *that he was a friend to missions conducted by the Church*. The Church could not throw off this work upon irresponsible bodies. She must and should control the movement, or it would issue in irregularities and trouble. It was the popular topic in the Church. It could not safely be left where ecclesiastical demagogues or visionary enthusiasts would use it to promote the sinister ends of the one class, or the injudicious and headlong extravagancies of the other. Missionary zeal had its rewards. There was a halo of sanctity thrown round it. The very office of Secretary was a passport to the love, regard, and veneration of the Church. Its incumbents shared in the feelings with which missions are regarded in the Church. Already four who had held the office had received the honor of an election to the Episcopate.* In this view it was absolutely necessary for the Church to control and regulate this matter. Throwing aside all considerations founded on duty, the example of her Master, and the practice of the Church in the best ages, it was right, and was best, that she should lay her hand with wisdom and prudence on this powerful machinery, and direct its motions.

Bishop De Lancey avowed *himself the friend of foreign missions*. For such missions we had the authority and sanction of our Lord and his apostles. The command of our Divine Master is, "Go ye unto all the world and preach the Gospel." The example of the apostles was conformable to this injunction. The moment they passed the confines of Palestine they stood on foreign missionary ground. Even before these days, this agency was employed for foreign parts. What was Jonah but a foreign missionary, commissioned expressly by the Almighty to go out of Judea into far distant Nineveh to preach repentance? For a quarter of a century—from the hour when his mind broke from the slumbers of heedless impenitence to the overwhelming realities of Gospel truth and duty, it had been among his almost daily petitions offered to Him who seeth in secret, that God "would send his Gospel throughout the world—would bring Jew and Gentile into his flock—would grant that the time might soon come when all should know Him, from the least to the greatest." He had often and openly avowed himself the friend of the missions to Texas and Africa. He thought Providence opened a door for us in both those countries. He was even prepared to send bishops there, if they could be sustained, and no obstacles, political, or ecclesiastical, or local, such as prudent men ought to weigh before acting, existed to the measure. Surely in Africa there was "ample room and verge enough" for the most expansive missionary zeal. Did "the field"—did "the world" present a darker or gloomier exhibition of paganism than that unhappy land? Peculiar circumstances, too, proclaimed the path of missionary duty for the American Church to lie in that direction. We have inherited from our forefathers a moral debt to Africa, which, through this holy agency, we are seeking to pay. The claim was a strong one, and in his opinion, hundreds, if not thousands, wholly indifferent to the foreign missionary argument, would rally to this banner, if the efforts of the American Church could be concentrated there. There, too, we had a colony, to protect, to aid, to further the missionary work. In the English Church, the missionary work usually went forward under the wing of colonial authority. The original missionary efforts, out of which our own Church in these United States sprung, were missions in the colonies. Our Church is a living witness to the expediency and success of this mode of foreign missionary operation. He was in favor of the African mission, and that was a foreign mission. The claims of Texas were claims of our expatriated brethren. Texas was full of Americans. They stood ready to receive the Church and her divine institutions at our hands. He felt anxious to send them the Church in her integrity; and would unite with the most zealous of his brethren, not in precipitate and hurried measures, but in any well considered and judicious steps for the accomplishment of that important object.

It was not then a question between foreign and domestic missions. To raise such an issue was to raise a false issue. So far as the action of the foreign department was concerned, it was a question as to the judgment shown in the selection and continuance of certain foreign stations. In his judgment, there had been too much expansion, a disposition to act upon the principle that if once we adopt a foreign station, we are never to abandon it, however clearly Providence may dictate the opposite course. He took the mission to China as an example. He thought it injudiciously commenced, and injudiciously continued. And he had now offered a respectful resolution, directing the Foreign Committee to inquire into the expediency of discontinuing that station for the present. Some of its former friends thought it ought to be discontinued; perhaps he should rather say, they regretted that it had ever been commenced. The hand of Providence had closed the door to China *for the present*. Who would say that any prospect existed at this time, of our missionary now on the borders of China, at Macao, gaining admission to that country? Gentlemen say, the Romanist missionaries penetrate the country. But how? Is it not by a species of deception? Is it done openly? And are our missionaries to tread in the steps of the Jesuits? For himself, he had not desired, nor intended, to go into any details on this particular point. He was driven to say, that the mere offer of a sum of money by an individual, or by a parish, to establish or continue a mission to China, or the mere offer of an individual to go there as missionary, did not, in his view, constitute of themselves a leading of Providence. It was rather attempting to lead Providence by the strings of human caprice. The Board surrender their own judgment to the dictation or wishes of individuals. The Church has confided the selection of stations to the Board, and they to their Committee. But on the above principle no inquiry is to be made as to the perpetuity of the gift—the condition and circumstances of the country named, or the adaptation of the laborer offering himself to acquire the language—or into the tone and temperament of his mind, or to the extent of his knowledge or capacity. The mere offer of money for a *place*, or the mere offer of a man for the same, settles the question as to the locality of a station. Bishop De Lancey thought this an erroneous mode of settling such points. He might be wrong; but he thought to make it a leading of Providence,—the donor should say, "here is the sum to support a foreign missionary wherever in your judgment the best opening offers;" and the missionary should say, "here am I, ready for the foreign work—send me where, in your judgment, you think I am most needed, and can be most useful."

But he would not go farther into this point. In his view, the cause of missions was one, but in the comparative estimate of duty in the case, diocesan missions stood first, domestic missions second, and foreign missions third, simply because such was the order of Providence in regard to them. God had placed us nearest to the diocesan portion of the great field, the world,—next to that stood the domestic portion of the field, and next to that the foreign division. The general command "to go into all the world" was to be regarded as addressed to the ministry generally. It was not a command that could be obeyed by each individual minister. It was not a command that could be obeyed by each portion of the Catholic Church. The Head of the Church had allotted to us in this country, an ample portion of the field to occupy us. The individual dioceses and the wide west presented claims on our zeal and liberality, and prospects of usefulness, to call forth all our energies. There can be no dispute that this portion of the field is ours to work in. The same Providence which has placed this sphere of labor before us, has also opened to us the door for effective labors in Texas and Africa. He had seen nothing to satisfy him that any other portion of the foreign field was opened to the American Church. The China mission was a school; the Greek mission was a school; the Cretan mission was a school. In these places our missionaries keep school. In Texas and Africa they preach the Gospel. The command of the Saviour is not "go ye and establish schools," but "go ye and preach the Gospel." Suppose the Domestic Committee should adopt the same principle, and expend their funds on schools and teachers: could it be called a missionary system? He believed that the whole Church would unite in the great cause of Christian missions, if our energies and operations could be concentrated on these United States as the domestic field, and Africa and Texas as the foreign field. Most earnestly and sincerely did he implore his brethren now opposing these views, for the sake of peace and of the Church, "to draw their efforts that way." Why not leave the East to the missionary efforts of the English Church, with her ample wealth, her abundant clergy, and her striking advantages for Christian labors in that quarter of the world?

Bishop De Lancey further declared himself a *friend of the present organization of our missionary system, so far as it threw the missions of the Church into the hands of the Church*. He sought to amend the organization, not to destroy it. In his judgment it needed amendment. In the idea that the system was perfect, he could not acquiesce. Some of the Board thought it impossible for human wisdom to alter it in the slightest particular for the better. Others thought, or seemed to think, that the Constitution of the Board was fixed in 1835, never to be changed again. He concurred in neither of these opinions. He contended that some change was needed, and that the Board had power to recommend such changes to the General Convention, which body alone has the right to alter the Constitution. Some of the charges were organic, and touched the Constitution; others touched only the working of the system. In the Board was the proper place to introduce and consider such changes. In the open and independent exercise of his privilege and duty as a member of the Board, constituted such by a life subscription, and by his office, he had sought to introduce and discuss such improvements of the system and such modification of its action as he honestly thought would promote the best interests of the institution, conciliate the growing opposition to it, and remove the clogs which now hung upon its wheels. He was sorry to say he had been met with the most extraordinary opposition any proposed measure of improvement ever encountered in any body. Gentlemen had come there determined to yield no point, however small; to vote down every thing; to resist every proposition, general or particular, which questioned the wisdom of the system, or the correctness of its working. They shut their eyes and their ears to every allegation, or proof of dissatisfaction with the system. He implored them to confide, not in him, but in such men as the Bishop of Ohio, and the Bishop of Michigan, and the Bishop of Illinois, and the lay member from Massachusetts, (Mr. Newton,) so long and so ardently the friend of missions—all of whom desired some change. They recommend efficiency, economy, and concentration, in general terms: the measure is voted down. They propose one Secretary: the proposition is voted down. They urge that the missionaries correspond with the Domestic Committee through their respective bishops: it is voted down. The reduction of the salaries of the Secretaries is proposed: the proposition is voted down. The raising of the salaries of the missionaries is urged: the measure is voted down. "*Obsta principiis*" is the cry with which every measure and every inquiry are met. "*Obsta principiis*"—this is the watchword which calls up a steady and unwavering phalanx to breast every effort to reform or modify the principles or the action of our missionary institution. This, he contended, was a most unfortunate course for the Board to take. It was unwise. It was calculated to concentrate the scattered elements of hostility to the present organization into one body. He deplored it for the sake of the Church and the cause. It would have the effect to arm and strengthen dissatisfaction, and he predicted, that unless a more conciliatory course was taken by the Board, and some changes made to ensure economy and efficiency in the institution; but a few years would elapse before its already relaxing grasp on public confidence in the Church would be followed by its entire prostration. The Board of Missions was in debt: its Foreign Department owed $8000—and yet it proposed expansion—it resisted concentration. Some brethren seemed to care little about debt: for his part, he had a horror of it. He had ever been taught that debt was bad for individuals, bad for states, bad for laymen, bad for clergymen, bad for parishes, and bad for dioceses. He did not believe it to be good for the Board of Missions, or that it created or inspired confidence. If it did, then the greater the debt, the greater the good. Would the proclaiming of such a doctrine expand or arrest the benevolence of the Church? No—the first step was to conciliate the minds of the clergy and laity, by evincing at least a disposition on the part of the Board to entertain and consider suggestions of improvement, and the call for economy. It was erroneous to argue the satisfaction of the Church at large with the present organization, from the comparative annual increase of funds, when in fact the Church has allowed one of the departments to be in debt to the amount of $8000. The debt evinced either that the Church, in part at least, was dissatisfied, or that the foreign department was injudiciously expanded. Gentlemen might take either horn of the dilemma. Nor were the strong majorities in the Board a certain test of the views and feelings of the Church at large. The dioceses, as such, had no representatives in the Board. They had no voice in their appointment. They did not even nominate them. Look at the present Board, and see how mighty was the preponderance of one diocese under the present organization. In his judgment, the system was defective here. He found no fault with the members of the Board, but with its constitution. It did not, it could not speak with the voice of the Church at large; its proceedings were no certain index of the views and feelings of the Church.† Bishop De Lancey awarded to other members of the Board full credit for the honesty and sincerity of the views which they expressed. He asked at least similar treatment for himself.

The views of Bishop De Lancey as to the nature of the objections raised against the Society seemed to be embodied in the following principles, for which he contended, and some of which he subsequently offered to the consideration of the Board, to be referred to a Committee of Inquiry, which at the final meeting of the body was named, to report in June next, but which suggestions of Bishop De Lancey were repudiated by the Board. The final result, however, was the appointment of a Committee of Inquiry, on motion of the Bishop of New Jersey:

1. That the missionaries correspond with the Secretary and General Agent, through their respective bishops.

2. That the salaries of the Secretaries be reduced 25 per cent. Or,

3. That there be one Secretary and General Agent.

4. That the missionaries to China and Constantinople be recalled, and have the option of joining the missions to Texas or Africa, should they desire to continue in the missionary service of the Church.

5. That early measures be taken to convert the missionary schools in Greece into private establishments; and the missionaries be transferred to Texas or Africa, at their option, should they continue in the missionary service of the Church.

6. That the bishops be formed into a separate House, as in the General Convention.

7. That the Board of Missions be appointed by the General Convention, on nomination of individuals by the Diocesan Conventions, as is done in regard to the General Theological Seminary.

8. That the "Spirit of Missions" be made a monthly periodical for all the General Institutions of the Church, and be committed to a special editor.

* Bishop Smith, Bishop Kemper, Dr. Hawks, Dr. Dorr; and we may now add Dr. Vaughan.

† As constituted for 1838 to 1841, and published in the Report of the Board for June, 1841, the Board, consisting of 113 in all, stands about thus, as nearly as it can be made out:

Diocese of New York has	33
" Pennsylvania,	16
" Maryland,	9
" New Jersey,	8
" Connecticut,	6
" Massachusetts,	5
And no other diocese has over	2
And several of the dioceses	0

NEW AGENT FOR THE CHURCHMAN.

G. G. Smith, St. Albans, Vermont.

House of Bishops.—From the minutes of the House of Bishops, in the late meeting of the General Convention, as arranged for publication though not yet published, the Secretary has kindly permitted us to make the following extracts, both relating to matters peculiar to the House of Bishops.

The first is from a letter of the Rev. Dr. Jarvis, in which this eminently learned and laborious scholar reports to the House of Bishops, with whom originated the resolution appointing him Historiographer of the Church, the progress which has been made in his labors.

In this letter Dr. Jarvis remarks, that in order to effect the object proposed he thought it desirable to settle, if possible, several contested points in a manner satisfactory both to the learned and unlearned; that this can be done in no other way than by laying before them in English that evidence which is now locked up in foreign languages and scattered through a great number of volumes, generally inaccessible in our country. Having added that such a course must obviously be confined to points of great importance, he proceeds:

"The exact time of the birth and death of our Saviour, the keystone by which prophecy as well as history must be sustained, seemed to be one of those important points. This I have attempted to ascertain, and the attempt has succeeded beyond my most sanguine expectations. With no theory to sustain, and fearing to be misled by the theories of others, I have made use of modern writers only so far as to be led by them to their authorities. In all cases where it was possible I have gone back directly to ancient heathen as well as Christian authors, as being, in the language of your resolution, 'the most original sources now extant.' Not only has every question been settled on their testimony, but the testimony itself has also been exhibited. With regard to Latin writers, the original text has been generally subjoined. The fear of swelling the work too much, and increasing the expense of publication, has prevented the addition of Greek quotations; an omission which I regret, but which I have endeavored as much as possible to remedy by exact references."

In their report the Committee remark: "That notwithstanding their familiarity with the author's long established reputation for deep and accurate learning, they were struck with the extraordinary research and exact fidelity exhibited in the work submitted to them, and hail its production as being calculated to reflect honor upon himself and the body to which he belongs."

They also recommend the following resolution, which was adopted:

"Resolved, that the House of Bishops receive with great satisfaction the assurance that the first volume introductory to the Ecclesiastical History of the Rev. Dr. Jarvis, their historiographer, is now ready for publication. They have examined and approve the plan of the work, and commend it to the patronage of the Church."

The other extract refers to the action of the House in regard to the Church in Texas.

Resolved, That the Bishops of the House hereby express to the Church in Texas their kindest feelings and good wishes for their welfare, and also request the presiding bishop to arrange with such bishops as may find it convenient to visit those churches and other places where it may be desirable, at least once in every year, until the next meeting of the General Convention.

Resolved, That the Foreign Committee be requested to provide for the expenses attending their Episcopal visitations.

At the late session of the General Convention, the words in the Institution Office omitted in the Standard Book, as set forth by a committee of the preceding Convention, were ordered to be restored.

A committee was also appointed to superintend, and set forth by authority of the Convention, the publication of the entire series of Journals of the General Convention, with copious indexes—a work which, we hope, will find liberal patronage in all our dioceses.

An Outline of the Argument against the Validity of Lay Baptism. *By Rev.* John D. Ogilby, A. M., *Professor of Ecclesiastical History in the General Theological Seminary of the P. E. Church.* "*One Lord, One Faith, One Baptism.*" New York: D. Appleton & Co., 200 Broadway. 1842.

We have been favored with a copy of the above work, and lose no time in announcing its publication. From a cursory inspection of it, we take it to be a thorough, fearless, and very able discussion of the subject which it proposes, aiming less to excite inquiry than to satisfy by learned and ingenuous argument, inquiries *already excited*.

The British Critic for October has been received, and may be had of Wiley & Putnam.

The first article has the running title of "Simony;" it is a review of the "Mores Catholici" of a Report (by Dr. Phillimore) of the late proceedings at York on presentments for simony, and of a treatise on Ecclesiastical Law by F. N. Rogers, Esq.

The second article is a review of Dr. Arnold's Sermons on the Christian Life, &c.

The subject of the third is "Port Royal, par C. A. Sainte Beuve, Tome Premier;" and of the fourth, "Institutiones Liturgiques. Par le R. P. Dom Prosper Guerangér, Abbe de Solesmes. Tome Premier. Le Muns. Fleuriot."

The fifth article is a review of recent poems by various authors, among which are "Christian Ballads, by A. Cleaveland Coxe," and "Sacred Melodies or Hymns for Youth," by a lady of this city, which are erroneously ascribed to Mr. Coxe.

The sixth article is "Undine," a translation from the German. In the notices of books, speaking of Mr. Oakley's Observations on Tract No. 90," the reviewer says, "He proves, historically, that the articles were not designed to exclude Roman Catholics, who signed them generally, when required, without insincerity in so doing, for the first ten years of Queen Elizabeth's reign; till they withdrew from the communion of our Church in consequence of the political regulations rendered necessary by the formal excommunication of the queen; even the oath of supremacy being considered a mere test of loyalty. Mr. Heathcote's pamphlet is a still further step. He maintains that the articles not only may, but must have, a Catholic interpretation."

The Critic has at length given a notice of the formidable work of Bishop M'Ilvaine. Here it is:

"We will notice, by the way, that Bishop M'Ilvaine's work on 'Oxford Divinity' has raised up a very sufficient antagonist in the person of Mr. Vanbrugh Livingstone, of New York, whose 'Remarks on the Oxford Theology,' chiefly in connection with the doctrine of Justification by Faith, appear very much to the purpose."

The fourth article, or that on Liturgies, is interesting and valuable.

The Church Almanac.—A second edition of this Almanac, revised and corrected, has just been issued at the Depository of the Tract Society, No 28 Ann street. The few errors in the list of the clergy, which have been pointed out, have been rectified, including those mentioned a short time since in the Southern Churchman. The editors will be very thankful if persons discovering inaccuracies will point them out, that they may be remedied in the next edition. It is believed, however, that but very few are to be found.

The Rev. E. Embury having removed to this city, requests that all letters, papers, &c., be directed to 325 Greenwich street.

The Rev. W. S. Walker having received a unanimous call from the Vestry of St. Matthew's Church, Sunbury, to the Rectorship of that church, and having accepted the same, requests all letters and papers may be addressed to him, Sunbury, Pa.

Among the late receipts of the Society for the Propagation of the Gospel in Foreign Parts has been £3000 sterling, bequeathed to the Society by the Rev. James Cutler.

A commendable effort.—Some ladies of New York and elsewhere, having read with deep interest "*Bishop Chase's last appeal*" for assistance in erecting the main building of Jubilee College, applied to him for some specific work to do, that they might know their own strength, and manifest their hearty zeal in his cause.

In answer to this, he spoke of the female department of his institution, and the great need of having built the *west wing* of the stone chapel and school house. He made mention also of his only daughter, and of her devotion to the cause of female education; and of the many inconveniences under which she labored in not having sufficient room for her young pupils.

The result was, a meeting in his favor on the 21st of October, at No. 471 Broadway, when the following heading to a subscription was adopted, and to it was immediately contributed, by the few ladies who were present, about three hundred dollars, to wit:

Mrs. M. R. B., $100; Education Society of St. Ann's Church, Brooklyn, by Mrs. H. Cutler, President, $80; Mrs. S. F. Williams, $30; Cash, $50; Mrs. James W. Dominick, $25; Miss Duffie, $10; a donation, $5; Mrs. Beebee, $5; Miss E. Turner, $5; Mrs. D. H., $2; a donation, $1. Total, $113.

The ladies expressed themselves as feeling a lively interest in Bishop Chase's cause, and esteeming it a privilege to be thus honored of God in doing his work in the far west. May they not reasonably hope, for the honor of their sex, that they will be joined by some other ladies in so good a work?

As it is an enterprize entirely separate from the great plan of erecting the *main building* of the College, the sums contributed will be sent to the care of Mrs. Miles R. Burke, No. 471 Broadway.

The building will cost about $2000.

The subscription had the following appropriate heading:

"The importance of Female Education, especially at the far west, seems to be universally acknowledged by those who appreciate the true welfare of their country. An opportunity of aiding this cause, is now offered by the visit of the Right Rev. Bishop Chase to this city. Connected with the College which he has founded in Illinois, is a department for the instruction of females, superintended by his daughter, a young lady of good classical attainments and devoted piety, who enters with sincerity and ardor into the sacred work which she has chosen. To furnish her with a building in which this school may be conducted with propriety and comfort, is an object near the heart of her venerable father, and one which will doubtless commend itself to the benevolence of American ladies, who correctly estimate the right education of their own sex, both for this life, and the next."

New York, October 21, 1841.

As illustrative of the interest which the bishop excites wherever he goes, and which he earnestly directs to the good of the Church, we may mention that during the sitting of the late General Convention, one of its delegates received a letter from a clergyman in Georgia, of which the following is an extract:

"I wish to remit to that good old Apostolic Bishop Chase, a mite which I have long designed for him,—of a part of the sum received for my services at ———." (A small place, in the diocese, at a distance from his residence, where a very few friends of our Church have requested missionary services.) The letter proceeds: "I venerate the man, and admire his devotion to the Church, which stimulates him to such privations and sacrifices as he has endured, and is yet enduring, to spread its borders, and would, as far as in me lies, see his old age comfortable, and his last days free from anxiety. Please hand him fifty dollars *for his personal use*, and, if possible, let him not know from *whom* it comes. I feel that I cannot appropriate it to a *better* use."

Our juvenile readers will be still more pleased with the following:

"To the Rt. Rev. Philander Chase, Bishop of Illinois.

"*Rt. Rev. and Dear Sir*,—My first lesson, Rt. Rev. Sir, was, the 'love of God;' my second, to do good according to my ability; and though but a child of eleven years, I am already sensible both of advantage and pleasure, in having had these lessons daily inculcated.

"An unexpected bequest puts it in my power, (with the consent of my parents,) to devote a small sum to the cause of 'missions,' and your 'last appeal' will receive the balance *in my treasury*, which I empty, with heartfelt satisfaction, into the 'treasury of our Lord.'

"I feel it, venerable Sir, a privilege of no common occurrence, that *I can*, in my youthful days, respond to the voice of an aged man, who has so long and faithfully labored in the vineyard of his 'Master,' and I desire no greater pleasure than the consciousness, as I advance in years, and hear from your distant 'home,' that the dew which has fallen from heaven on your 'Rose of the Western Prairies,' and blessed the work of your hands, has, like the 'little one' of Scripture, 'become a thousand, and the small one a great nation.'

"*I come up with my little mite to lay one little stone in* '*Jubilee College*;' and I ask of its venerable founder, that he will commend me to God, whose young servant I trust I am, that I may also follow the 'Lamb' (through life) whithersoever he goeth, and that, like yourself, I may have grace given me to persevere.

"That you may long live to enjoy the work of your hands, is the earnest desire, Rt. Rev. and Dear Sir, of a little boy of the 'Episcopal Church,' New Haven, Con.

"Enclosed is $30."

To the Editor of the Churchman.

Peculiar circumstances have awakened, to a considerable extent, in this community, a spirit of inquiry among intelligent and well-informed individuals, as to the *nature* of the Christian Church; her *claims*, as opposed to those of the various sects; and the *evils* which arise from separation from her fold. With a view of affording information, and of disseminating correct sentiments, on these important subjects, the subscriber has solicited and obtained the aid of some of his brethren to deliver a Course of Sermons, as follows, in St. John's Church, on Sunday Evenings, to commence at half past 6 o'clock.

1. *November 14, 23d Sunday after Trinity*, } Duty of humility in search after divine truth, specially as it ought to be exhibited in submission of private judgment to Catholic truth.

By Rev. Dr. Taylor, of Grace Church, N.Y.

2. *November 21, 24th Sunday after Trinity*, } The Holy Catholic Church, its perpetuity and visibility. The good providence of God in preserving it from essential error in doctrine.

By Rev. Dr. Seabury, of Ch. of the Annunciation, N.Y.

3. *November 28, 1st Sunday in Advent*, } The ministry and sacraments, the appointed channels of conveying divine grace to the members of the Church.

By Rev. Mr. Huntington, of St. Paul's College, L. I.

4. *December 5, 2d Sunday in Advent*, } Unreasonableness of dissent, especially as illustrated by the case of the Puritans and Methodists.

By Professor Henry, of New York University.

5. *December 12. 3d Sunday in Advent.* } The distinction between Catholic and Protestant, an examination of the charge made against Catholics of symbolizing with the Romanists.

By Rev. E. M. Johnson, of St. John's Church.

6. *December 19. 4th Sunday in Advent*, } The importance of the inquiry, Where, at the present day, is the one Church of Christ?

By Rev. Edw. Y. Higbee, of Trinity Ch., N. York.

7. *December 26, 1st Sunday after Christmas*, } The obligation to holiness and purity, and the best evidence of their existence in the members of the Church.

By Rev. Mr. Patterson, of St. John's Church.

The above sermons will be regularly preached, without reference to the state of the weather, in St. John's Church.

Evan M. Johnson, Rector of St. John's Church, Brooklyn.

Oct. 28th, Festival of St. Simon and St. Jude, 1841.

Address of the Right Rev. John Henry Hopkins, D. D., Bishop of Vermont, to the Annual Convention of that Diocese, held on the 15th and 16th of September, 1841.

Beloved Friends and Brethren:

We have once more come together, under favor of Divine Providence, to hear of the condition and prospects of that portion of the Redeemer's Church which he has committed to our especial care. It has not been in my power to perform as much Episcopal duty since we last met, as I have usually been enabled to discharge; nor have I, on any former occasion, had so little to present before you, either with respect to the doings of the past or the prospects of the future. In the vain effort to effect for the diocese what I thought the interests of the Church required, my own fortunes have been wrecked, my plans rendered abortive, my hopes crushed; and the lesson of patient submission which, by the blessing of God, I have learned, I trust, *by heart*, has left me without any spirit of enterprise, to call on you for the feeling of sympathy, or the ardor of exertion. The progress of the Saviour's kingdom within our borders certainly yields no ground for self-complacency. A solemn and afflicting consciousness of responsibilities which I cannot successfully discharge, has long pressed, and at this moment presses upon me; and while there seems to me much in our ecclesiastical condition which demands penitence and prayer, there is exceedingly little within my own official sphere, to justify the tone of gratulation.

But I pass from these painful remarks to the formal detail of duty which the canons require to be set before you.

Immediately after the rising of the last Convention, on Friday, the 18th of September, I visited St. Paul's Church, Windsor; but it was judged useless to attempt any public services, in consequence of a violent storm.

On Sunday, being the 14th after Trinity, I visited Emanuel Church, Bellows Fall, preached twice, and confirmed three persons; the rector, Rev. Dr. Chase, assisting.

On Monday, the 21st of September, I visited St. Peter's Church, Brattleboro', and preached. This parish is reduced so as to be almost the shadow of a name.

On Tuesday, the 22d of September, I visited Christ Church, Guilford, preached, and confirmed six persons; the rector, Rev. John B. Pratt, assisting. I am sorry to to say that this parish has since become vacant, and that its condition is such as to afford small prospect of encouragement, for some time to come.

On Wednesday, the 23d of September, I visited St. Peter's Church, Bennington, and preached; the rector, Rev. N. O. Preston, performing the other services.

On Thursday, the 24th, I visited St. James' Church, Arlington, where I was grieved to find the rector, Rev. Anson B. Hard, confined to his house by sickness. I preached to a large congregation, and confirmed two persons.

On Friday, the 25th of September, I visited Zion Church, Manchester, Rev. John T. Sabine, rector; where I preached, and confirmed three persons.

On Sunday, being the 15th after Trinity, I visited St. Paul's Church, Wells, then under the pastoral care of Rev. Lucius M. Purdy, of the diocese of New York; and was disappointed to find that the handsome new church which they had succeeded in erecting was not quite ready, according to arrangement, for consecration. The sight of such a building, however, in a village where it had so long been wanting, and the proof which it afforded of the zeal both of the minister and people, furnished abundant motives for thankfulness and praise. I preached in the morning in the old meeting house to a respectable congregation, Rev. L. M. Purdy assisting, and proceeded with him to St. John's Church, Poultney, in the afternoon; where I preached. That interesting parish was suffering much from ministerial destitution, co-operating with other causes, although Mr. Purdy had made every effort consistent with his other duties, to supply it with regular services, half the time.

On Monday, the 28th of September, I visited St. Stephen's Church, Tinmouth, where I found the rector, Rev. L. Foote, preparing to leave for the diocese of Michigan. I preached to a respectable congregation in the meeting house, but saw little reason to hope that they would soon obtain any ministerial supply.

On Tuesday, the 29th of September, I visited Trinity Church, Rutland, and preached, assisted by the rector, Rev. John A. Hicks.

On Wednesday, the 30th of September, I proceeded, with Rev. Mr. Hicks, to St. Thomas' Church, Brandon, where I preached at the Furnace and confirmed two persons, and preached again in the evening at the village. This young and interesting parish have since secured the services of Rev. Josiah Perry, and are going on prosperously under his pastoral care.

On Thursday, Oct. 1st, I visited St. Stephen's Church, Middlebury, Rev. Jacob W. Diller, rector, where I preached.

On Friday, October 2d, I visited St. Paul's Church, Vergennes, Rev. N. W. Munroe, rector, where I preached to a large congregation, and confirmed eight persons. A second confirmation was held in your presence last evening, when six persons made their Christian profession, the whole in that parish during the last year being fourteen persons.

On the 20th of December, being the 4th Sunday in Advent, I visited Trinity Church, Shelburne, Rev. Charles Cleveland, rector; where I preached, and confirmed two persons.

On Tuesday, February 2d, being at Middlebury in order to attend the annual meeting of the Land Agents, I preached at St. Stephen's Church, assisted by Rev. J. W. Diller, rector; and confirmed two persons.

On Wednesday, 28th April last, I visited Union Church, St. Albans, Rev. W. H. Hoit, rector; where I had the gratification of seeing an excellent improvement in the Church edifice, effected by the zeal and perseverance of the minister and people, and held two interesting services, assisted by the rector, at the first of which, eight persons were confirmed, and at the second, six persons more, making an aggregate of fourteen.

On the 18th of October, being the 18th Sunday after Trinity, at St. Paul's Church, Burlington, I preached and confirmed six persons. And on two subsequent occasions I confirmed six persons more; making the total number of twelve persons confirmed in that parish since the last Convention.

The ordinations since the same period, have been the following. On Thursday, February 4th, 1841, at St. Stephen's Church, Middlebury, I admitted the Rev. Josiah Perry to the holy order of the Priesthood; the Rev. Dr. Chase and Rev. Messrs. Hoit and Diller, assisting.

And this day, in your presence, Mr. Thomas P. Tyler has been admitted to the holy order of Deacons, and the Rev. Ezekiel H. Sayles to the holy order of Priests.

There has been only one candidate admitted during the past year, Mr. John Fitch, and we have, therefore, including Mr. Bostwick, but two candidates for orders in the diocese.

The ministerial changes have been numerous.

The Rev. Josiah Obear have taken letters dimissory to the diocese of South Carolina, being induced to seek a warmer climate in the hope of avoiding a pulmonary affection, with which he has been threatened for several years. His former parishes at Berkshire and Montgomery continue unsupplied.

The Rev. Charles Fay has taken letters dimissory to the diocese of Georgia, being appointed to preside over the grammar school of the new Episcopal College at Montpelier Springs in that state. His former parish at Highgate remains vacant.

The Rev. Luman Foote has taken letters dimissory to the diocese of Michigan. His former parishes of Poultney and Tinmouth are unsupplied.

The Rev. Louis McDonald has resigned the charge of Grace Church, Sheldon, and is usefully occupied in raising up two new parishes at Cambridge and Eden.

The Rev. John B. Pratt has resigned the charge of Christ Church, Guilford.

Our present number of clergy thus appears to be less, by two, than the list of last year; and there is a serious increase, accordingly, of vacant parishes, a fact full of reproach and humiliation.

The resolution of the last Convention requesting the Board of Land Agents to appropriate a salary for an assistant minister in the bishop's parish, was not complied with, because the state of the treasury did not seem to justify it. Possibly, at some future time, the contemplated arrangement may be practicable. Until it is effected, numerous and serious disadvantages to the interests of the diocese and the usefulness of the Episcopal office, must be quietly endured, along with the host of evils which the penurious and grudging spirit of our day inflicts upon the whole administration of the Gospel system.

The failure of my own efforts, and the ruin of my pecuniary prosperity, in the attempt to establish a Diocesan Seminary and Theological School, has made no change in my conviction of the importance of the measure to the advancement of the Church. And under the immediate supervision of Almighty God, I repeat what I have hitherto so often told you in vain—that without these institutions, the diocese will not and cannot prosper as it ought. I record this declaration as a matter of duty, but shall add no more.

And now, my brethren, let me beseech you to realize your own share of the awful responsibility which every soul of us, according to our station in society and in the Church, sustains in relation to the present position of our religious history. We of the clergy may doubtless be deficient in zeal and devotion, and assuredly your bishop claims no exemption from the charge. But how stands the matter with you, my brethren of the laity? What are those obligations which devolve upon you, as heads of families professing Christianity, and still more, as officers of the Church?

In the first place, let me affectionately ask how you discharge your duty in the visible manifestation of those good works by which your faith may be as surely known as the tree is known by its fruit? For the easiest mode by which the various sects of Christians around us can form a judgment of the Church, is by the lives of those who belong to it. Are you, in this respect, a living epistle to be known and read of all men, lovers of peace, just, punctual, temperate, liberal, benevolent, and kind? Are your houses consecrated by the altar of family religion? And does the gentle but powerful influence of your good example tend to draw your neighbors and friends to the Church by the practical argument, that the religion which is adopted by the best men must needs be the best religion?

In the second place, permit me to ask, how you stand affected by the serious fact, that with thirty-six nominal congregations in the diocese, we have only three candidates for the ministry? What are our young men trained up to value? Are your children accustomed to hear the praises of the Gospel ministry from your lips, and taught to esteem it the highest privilege to be an ambassador of Christ, notwithstanding the trials and privations which often attend it? Are your families reminded of the true standard of earthly things, and do they learn from your precepts to estimate above all others the treasure they possess in the worship of the Lord's house, and the ordinances of his sanctuary? Above all, have you solemnly given up any of your sons to the Redeemer's service, so far as you have power to do so, and made it a subject of your daily supplications that they might be qualified by divine grace, to go forth as heralds of the Cross, in due season? If so, beloved brethren, how is it that so few laborers are seen to enter the Lord's vineyard amongst us? Do any of you really cherish the wild idea that the increase of our ministers demands no prayer and no effort? Or have you a right to expect that other portions of the Church will produce a superfluity of candidates, by which our wants may be supplied, as well as their own?

In the third place, allow me to inquire how far you exert yourselves to sustain your ministers? Do you give at least a tithe of your yearly income for their maintenance, according to the rule of ancient Israel, and do you feel it a blessing to have a minister to support, when so large a majority of the world is still sitting in darkness? Do you remember that you and yours belong to God, that you are not your own, but are bought with a price, even the precious blood of Christ? And when you set down your subscription for his ministers, do you honestly lift up your hearts to him, and give what you think he will approve in the great day. If so, brethren, how is it that so inadequate a maintenance is yielded to our clergy? How is it that so many amongst our parishioners are deficient in punctuality, making their minister's salary the last debt to be paid, and giving it out with a sinful reluctance, as if were not a claim of the highest obligation? How is it that many parishes fall into arrears with their clergyman, and are neither alarmed nor ashamed to force him to give them up, under the actual fear of destitution? Be assured that all this will be laid up against our people before God, and especially against you who are officers amongst them. Sooner or later, if this grievous fault continues, our country will verify the awful description which we read in the third chapter of the book of Malachi. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts." The history of ancient Israel, brethren, is recorded for our example, upon whom the ends of the world have come, (1 Cor. x. 11.;) and no country and no individual ever yet prospered in the end, who presumed to despise the warning.

Lastly, let me beseech you to ask yourselves whether you are not implicated in the too frequent want of success amongst the ministry? The days of miracles are past, and we must use the means—the regular, appointed means—if we would have the blessing. Now amongst these means, the prayers, the encouragement, and the active co-operation of the laity are indispensable. Especially are these incumbent on the wardens and vestrymen, who, as officers in the congregation, are bound, beyond others, to every effort which may advance the spiritual welfare of the whole. It is not easy to estimate more highly than it deserves, the importance of your position in this respect. Without the hearty and zealous aid of a faithful vestry, it is next to impossible for any pastor to sustain himself long; while with this most useful auxiliary, a minister of reasonable powers and devotion to his duty may surely labor with increasing effect and acceptance; growing, to the close of his stewardship, in spirituality and skill, and gaining in the same proportion, upon the respect and affections of his people.

But perhaps, my reverend brethren of the clergy, the interrogatories which we have put, in affection but with frankness, to our brethren of the laity, should in all honesty be turned upon ourselves, for in the long run, I doubt not that the common adage, "Like people, like priest,' is founded on truth. Let us, then, not spare a close inquisition into the mode in which we discharge our high and solemn functions amongst them. Do we realize, as much as we ought, the tremendous responsibility attached to the cure of souls? Do we give our hearts, our thoughts, our affections, to the holy work committed to us? Do we pray for the spirit of meekness, humility, and self-denial? Are we ready with our counsels and our supplications, in season and out of season? Do we endeavor to preach the Gospel from house to house, and utter the same plain, practical and saving doctrines in our daily intercourse, which we set forth, more formally, from the pulpit, on the Lord's day? Do we leave the exciting topics of earthly government to the politician, and the empty trifling of light literature to the worldly, in order that our abilities may be concentrated upon the great and most difficult task of converting the careless hearts over whom the Lord has made us overseers? And are we indeed willing to suffer and to strive, with the spirit which animated the apostles, in our holy calling? Alas! alas! my beloved brethren, when judgment begins at the house of God, I fear that we must put forth a cry for mercy. It is not that we have a right to expect that we can be sufficient for these things. The work, the effectual work, we know, must be of God and not of man. "Not by might nor by power, but by my Spirit, saith the Lord." (Zech. iv. 6.) But this is the very condemnation that we are bound to fear,—that we do not employ the instrumentality appointed by the Spirit, in the work of the Spirit. For the Spirit is promised to them that ask, that seek, that knock, that strive, that agonize. And if this work is not done under our stewardship, O how solemn is the reflection, that the fault may be our own! that the wicked man may indeed die in his iniquity, but that his blood may be required at our hands! Ezek. xxxiii. 8.

Beloved brethren of the clergy and the laity, you will readily believe me when I say that this strain of remark is not pleasant to my personal feelings. Far more agreeable would it be to me, if I could speak of the state of religion both here and throughout the Church at large, in the language of praise and gratulation. But But in all honesty I cannot do this thing. Right glad am I to be told that the cause of God is prospering in other quarters. I trust that it may prove so. Gratefully do I acknowledge that there are some spots in our own field of labor where the seed of divine truth appears to be producing fruit. But when I think of the aspect which the Church ought to present—the yearly increase of parishes, and candidates, and clergy—and then look at the actual diminution in some places, and the difficulty with which they sustain themselves in many more, and from this, cast a glance over the zealous efforts which the objects of mere temporal interest call forth; I cannot in sincerity praise, nay, I cannot help mourning over the contrast, and feeling, in humiliation of soul, that "the children of this world are in their generation wiser than the children of light." Luke xvi. 8.

Let us all then, clergy and laity, with one accord, address ourselves to that first of Christian duties, the looking to the Saviour in the Spirit of an active and obedient faith, earnestly endeavoring to follow, with increasing devotion, his pure example, and realizing, through the power of divine grace, the privileges which we enjoy, as members of his Church, and subjects of his kingdom. In our conventional capacity, there is no peculiar faculty by which we can hope to benefit the spiritual interests of the diocese, while we neglect our own. The true and only effective principle of religious usefulness is the internal motive of the consecrated heart, for to that alone has the Most High God promised his blessing. And just in proportion to the consistent holiness of thought and conduct which we are enabled to manifest in all the other relations of life, will be the real advantages of our conventional union.

I would only express, in conclusion, beloved brethren, my own personal and official interest in your prayers, that I may be enabled to fulfil, with far more efficiency, the duties of a station for which few men are sufficient, and, probably, none less sufficient than myself. May He, without whom nothing is strong, nothing is holy, vouchsafe to us all, for the precious sake of Christ, his grace and blessing. May he guide and direct our consultations by his unerring wisdom, and enable us, for the time to come, not only to advance steadfastly in our individual piety, but also to behold the welfare of the Church—the work of our divine Master—prospering in our hands.

Funeral of the Very Rev. John Skinner, A. M. &c. &c.—On Thursday the 9th inst. were consigned to the grave, within the churchyard of the parish of Forfar, the mortal remains of one of the most aged and venerable of the clergy of the ancient Episcopal Church of Scotland, the Very Rev. John Skinner, A. M., formerly Dean of the United Diocese of Dunkeld and Dunblane.

The body of this excellent and respected ambassador of Jesus Christ was attended to its last resting place, not only by his own congregation, but by persons of all ranks and denominations, including ministers of various creeds and forms of faith, of the town and neighborhood in which, for upwards of forty years, he had exercised his ministerial functions. At one o'clock, P. M., the funeral procession left his late place of residence, preceded by the Rev. John Buchan of Kirriemuir, the Rev. John Marshall, Chaplain to the Bishop of the Diocese, and the Rev. John Moir of Brechin, in their canonicals. At the gate of St. Sohn's Episcopal Church, it was met by the Rev. William Taylor, the deceased's curate and successor in the charge, in his surplice, supported on the right by the Bishop, and on the left by the Dean of Brechin. The preliminary sentences being read by Mr. Taylor, the coffin was placed on trestles in front of the altar; after which the same gentleman read the psalms, and the Dean of Brechin (the Very Rev. H. Horsley, Prebendary of St. Asaph) the lesson, appointed by the Church for the occasion. During this part of the ceremony, the body and gallery of St. John's Church were filled by an assemblage of persons, male and female, clothed in deep mourning. On reaching the grave, the Bishop of Brechin, in a most impressive and deeply affecting manner, concluded the burial office. Among those present, as one of the chief mourners, was the deceased's only brother, the Right Rev. Dr. Skinner, Bishop of Aberdeen, and Primus of the Episcopal Church of Scotland. The deceased, on account of his age and infirmities, resigned his office as Dean of Dunkeld, a few years ago, and was succeeded in it by the Very Rev. John Torry. Mr. Skinner was one of a family particularly distinguished for the benefits which it has conferred upon the Episcopal Church of Scotland. His grandfather was the Rev. John Skinner, author of an Ecclesiastical History of Scotland, and of other publications of established merit. His father, the late Bishop of Aberdeen, and Primus of the Scottish Episcopal Church, wrote the well known work entitled "Primitive Truth and Order Vindicated," and was the main instrument, under Providence, of procuring, in 1792, a repeal of those penal laws which, at various times, and in various ways, had been enacted against that Church since the Revolution. He himself, independent of his exertions otherwise in behalf of Scottish Episcopacy, throughout the long period of half a century, aided in no inconsiderable degree the cause which always lay nearest his heart, namely, the extension of a knowledge of the principles of the Church of which he was a minister, by giving to the world his "Annals of Scottish Episcopacy," during the primacy of his father, and his learned "Illustration of the Scottish Communion Office." In his discharge of all the personal and social duties of life, Mr. Skinner was perhaps one of the most strictly conscientious and upright of men. No temptation, whether of interest or of fear, could ever induce him to swerve from what he conceived to be the path of religious and moral integrity. As a husband, a father, and a brother, they can best bear witness to his merits who had the good fortune to be connected with him by the endearing ties of family love.—Apart, however, from the members of his own household circle, the general excellence of his character and disposition was fully appreciated by all who were personally acquainted with him; and the most fervent prayer which these can offer up to the Fountain of all Mercy is, that, when the hour of their own departure comes, their lives may be found to have so far approximated to that of their departed friend, as that their "last end" also may be "like his."—*Aberdeen Constitutional.*

For the Churchman.

OBITUARY.

Mr. Editor,—It is with sorrow unfeigned, though with hope full of life, that I announce the dark working of death within the family circle of a Reverend brother. On Saturday, the 16th inst., it pleased Almighty God, in his wise providence, to take out of this world, the soul of Mrs. Caroline Pleasants, wife of the Rev. Charles E. Pleasants, Rector of Shrewsberry Parish, Kent county, Maryland, and daughter of N. Wattles, Esq., of Alexandria, D. C., in the 27th year of her age. Having publicly ratified her baptismal vows in the holy rite of Confirmation while in her fifteenth year, and soon after having renewed the same by the devout reception of the broken body and shed blood of her crucified Lord, the beauty of holiness which adorned her life, bore ample testimony that she had improved the grace then bestowed and then received. Mild, discreet, and consistent, she was indeed a help meet for our brother amidst the anxieties and difficulties peculiar to his office; while upon her two little orphan boys, she bestowed a Christian mother's love and a Christian mother's care. Though on her bed of death, the peculiarity of her disease did not permit her the comfort of commemorating her Saviour's dying love, yet when spoken to by her husband on the subject, she replied, that she had often thought with much pleasure on the provision of the Church, in the office of the communion of the sick, when any impediment may hinder the sick person from receiving the sacrament with his mouth. On the occasion of her burial, the Rev. Mr. Wiley of St. Stephen's Parish, Cecil county, preached and performed the funeral service; and the tears that fell, and the sighs that were breathed, emphatically declared how highly her virtues were appreciated by an afflicted people, and how deeply they sympathised with their bereaved rector.

J. W.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Saratoga County. Thursday, October 21, laid the corner stone of Grace Church, Waterford, rebuilding after destruction by fire. The adddress was delivered by the Rev. Horatio Potter, D. D., rector of St. Peter's Church, Albany.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday in Advent, December 19, Christ Church, *New York.*

Second Sunday after Christmas, January 2, French Church du St. Esprit.

Second Sunday after Epiphany, January 16, St. Stephen's Church.

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Third Sunday in Lent, February 27, St. George's Church, *New York.*

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

CALENDAR.

OCTOBER.

31. Twenty-first Sunday after Trinity.

NOVEMBER.

1. All Saints' Day.
4. Thanksgiving Day; unless another day be appointed by the civil authority.
7. Twenty Second Sunday after Trinity.
14. Twenty Third Sunday after Trinity.
21. Twenty Fourth Sunday after Trinity. [The Collect, Epistle and Gospel for the 25th to be used.]
28. Advent Sunday.
30. St. Andrew the Apostle.

NOTICES.

GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will meet in St. John's Chapel, in the city of New York, on the 30th of November next, at 6 o'clock, P. M., pursuant to the following resolution adopted at a meeting of the Board, held on the 14th inst.

"Resolved, That this Board will hold a special meeting on Tuesday, the 30th day of November next, at 6 o'clock, P. M., at this place, for the purpose of acting upon the Nomination made at this meeting of the Rev. Benjamin I. Haight, a Presbyter of the Diocese of New York, to the Professorship of Pastoral Theology and Pulpit Eloquence." Edward Y. Higbee.

New York, Oct. 23, 1841.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A special meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday Evening next, the 1st of October, at half past 7 o'clock. The attendance of every member is particularly requested. Wm. A Duncan, *Recording Secretary.*

New York, October 30, 1841.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 19th inst., has received the following contributions, viz.

From —— ch, Tremont, Ill, (a missionary station,) \$3 93; "Anonymous," per Rev Dr Milnor, \$5; from the Rev J Dixon Carder, Secretary and General Agent, being part of his proposed contribution of \$500, for the current year, \$125. Total amount, \$133 93.

J. D. Wolfe, Treasurer.

October 27, 1841.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of \$5, from H. L., for the benefit of two poor families. The object of the kind donor was not merely to relieve the pecuniary distress of those families, but, by his almoner, to carry to them the benefit of the ministry and sacraments of the Church. It affords the subscriber much pleasure thus to carry out the intention of his appointment as "Missionary at Large," and to preach from house to house the blessed Gospel of the Son of God.

Further donations are much needed, and will be thankfully received by Benj. Evans,

Oct. 28, 1841. Missionary at Large, 360 Broome-St.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Stephen's ch, New York, Rev J H Price, rector, \$71 15; St Paul's ch, Albany, Rev Wm I Kip, rector, 50 12; and St Paul's ch, Tompkinsville, Rev W H Walton, rector, 16;—all special collections for Miss'y fund. Total amount, \$137 27.

C. N. S. Rowland, Treasurer,

October 27, 1841. 55 Water street

JUBILEE COLLEGE.

Since his acknowledgment on the 21st, the subscriber has received, and most thankfully, the following sums in aid of Jubilee College:

From S, \$20. Henry Laight, Esq. 10. Anonymously, 1. Gould Hoyt, Esq, 100. Amount of a collection in Christ ch, Middletown, after the reading, by the Rev Dr Jarvis, of Bishop Chase's last appeal, 68 84. Total \$199 84.

Also, a valuable gold watch, received from "a Churchman of Columbia co," to be sold for the benefit of the College.

James F. De Peyster,

Oct 27. 49 South street.

CHURCH AT NEW ALBANY, INDIANA.

J A Sparks, 111 Nassau street, gratefully acknowledges the receipt of the following sums for the Rev James B Britton, Missionary at New Albany, Indiana, to be appropriated towards the payment of the church in that place, viz:

Mrs D L Tuttle, \$1 50. John Townley, \$2. A worshipper at All Saints' ch, \$3. R P Dunn, \$2. Dr Hobart \$1. Total, \$9 50.

Further donations are earnestly solicited in order to prevent the church building from passing into other hands.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through Rev B Eaton, for Trinity ch, Galveston, from St Andrew's ch, North Preston, Con, by Rev Geo S Gordon, \$10 50. By the hands of Bishop Elliott, from Mrs H, Christ ch, Savannah, Ga, 8. Through Rev B Eaton, for Trinity ch, Galveston, 59 66. St John's ch, Elizabethtown, 1 56. Offerings of St John's ch, Waterbury, (\$20 being for the support of Thomas C Brownell, at Cape Palmas,) 80. Litchfield, Miss Parmalee, 3, Mrs T Smith, 50 cts,—3 50. Christ ch, Norwich, 9 72. St James' ch, New London, 43 46. By hands of Rev Dr H Potter, rector, St Peter's ch, Albany, for Africa 50, for Mardin 10, for China 10—70. From St Paul's ch, Albany, after an address by Rev J Payne, "with the prayers of the donor," 7. Total, \$293 40.

J. Smyth Rogers, Treasurer.

New York, Oct. 27, 1841.

INSTRUCTION IN VOCAL AND INSTUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*

New York, Oct 30, 1841.

PSALMODIA EVANGELICA.

A FEW copies of the above valuable and scarce collection of Church Music, for sale at this office.

Oct 30.

WANTED, in this city, by a young gentleman, a graduate of Yale College, a situation as Private Tutor, or Instructor in some institution, to which he can devote two or three hours per day.

The most satisfactory testimonials as to character and scholarship may be obtained, (if required,) from the faculty of Yale College, and other highly respectable sources. ☞ Please address L. M. N. at this office. Oct. 30.—tf

PAULDING INSTITUTE,

YONKERS, WESTCHESTER COUNTY, NEW YORK.

A CLASSICAL and Commercial Boarding School for Boys. Number limited to 25 pupils.

The above Institution will commence the winter term on the 1st November. William Murrell, President.

Circulars may be obtained at Mr. A. T. Goodrich's bookstore, No. 2 Barclay st., and the office of the Churchman, No. 111 Nassau st. N. Y.

The French Teacher in this establishment has special charge of the pupils after school hours.

October 30. 3t

OXFORD EDITIONS OF THEOLOGY,

Uniformly printed in Royal 18mo Vols.

THE Practical Christian, or the Devout Penitent. By R. Sherlock, D. D.

A Parænsis, or Seasonable Exhortation to all true Sons of the Church of England. By H. Hammond, D. D.

Sacrifice the Divine Service. By J. Scanderet.

A Tratise on the Different Degrees of the Christian Priesthood. By Hadrian Saravia.

Selections from the First Book of Hooker's Ecclesiastical Polity. By the Rev. J. Keble.

Meditations on the Holy Sacrament. By Christopher Sutton, D. D.

Disce Mori, Learn to Die. By Christopher Sutton, D. D.

The Private Devotions of Dr. William Land.

Liturgy, Episcopacy, and Church Rituals. Three Speeches. By Dr. Wiliam Land.

The Autobiography of Dr. William Land.

A Discourse Concerning Prayer. By Lyman Patrick, late Bishop of Ely.

A Vindication of the Church of England from the Errors and Corruptions of the Church of Rome. By George Bull, D. D.

The life of George Bull, D. D. By Robert Nelson, Esq.

The Golden Grove. By Jeremy Taylor, D. D.

The Cathedral, or the Catholic and Apostolic Church in England. Third edition, beautifully illustrated.

D. APPLETON & CO., Importers,

October 30. 200 Broadway.

GOVERNESS WANTED, to take charge of a small school in a private family. One qualified to teach the higher branches of an English education, with French, Drawing, and Music, would hear of a desirable situation by applying to E. G., near Leonardtown, St. Mary's county, Md. References given and required. Sept. 18—7t$

IMPORTANT TO TEACHERS.

ARITHMETIC;

ON THE PRINCIPLE OF HASSLER AND LACROIX;

By the Rev. W. F. Walker, A. M.,

Late Principal of the Troy Episcopal Institute.

New York: Published by ALEXANDER V. BLAKE, 54 Gold street, corner of Fulton. 1841.

This work is encumbered with nothing that more properly pertains to other departments of mathematical science; therefore embraces less than most treatises on the same subject.

It recognizes but two principles as applicable to numbers: that of increase, in Addition and Multiplication; that of diminution, in Subtraction and Division.

These are applied, as a preparatory exercise, first, to Simple Numbers; then to Simple Fractions, or parts of Simple Numbers; then to Denominate Numbers, or representatives of Specific Quantity; and then, by analysis, an application of them is made, IN ONE MODE, UNDER ONE RULE, sufficient for all practical questions properly connected with the subject of Arithmetic.

Thus has this subject been greatly reduced, and, it is believed, rendered more inviting and intelligible.

To the attention of teachers, and all who have charge of the instruction of youth, this work is specially recommended.

Sept, 23, 1841.—tf,

D. APPLETON & CO.

Propose to Publish, on the 15th of December next,

A MEMORIAL

OF THE

REV. LEWIS P. BAYARD, D. D.,

Late Rector of St. Clement's Church, New York,

Including a Memoir of his Life, with extracts from his Correspondence, his Journals in Palestine and Syria, a selection from his Sermons, and the Discourse preached on the occasion of his decease, by the Right Rev. Bishop Onderdonk, of New York.

Edited by A Presbyter of the Protestant Episcopal Church.

The work will consist of about 250 or 300 pages, 12mo, printed with clear type, on fine paper, and bound in embossed muslin. It will be afforded to subscribers for One Dollar per copy, payable on delivery, and the proceeds of the sale will be appropriated to the benefit of the family of the deceased.

The friends of the deceased, who wish to become subscribers, are requested to forward their names with the post office address and the number of copies ordered, distinctly marked, to J. A. Sparks, 111 Nassau street, N. Y. Circulars distributed in the City of New York, will be called for before the 15th of November, and distant subscribers are requested to return them before that date. October 23, 1841—2t.

A YOUNG LADY

WISHES to obtain a situation as Governess in a family, or as Teacher in a School, where instruction in the English branches may be required. Inquire at this office.

October 23. 3t

ORGAN MANUFACTORY,

ANTHONY STREET, NEW YORK.

I HAVE great pleasure in laying the following before the Public:

"York, Pa., Sept. 20, 1841.

To George Jardine, Organ builder, New York.

Dear Sir,—The undersigned take pleasure in informing you that the new large Organ, which you have just erected in the German Reformed Church in this place, has given entire satisfaction.

In their opinion, the high reputation which you have hitherto borne as a skilful and experienced Organ builder, is fully sustained by it.

It is pronounced by those who are regarded as judges of instrumental music, a superior instrument.

Very respectfully,

Jno. Cares, Pastor,
Daniel Weaver, President,
Jacob Spangler, Secretary,
Killian Small, Organist,
Michael Bentz, Organist,
Jno. C. Barnity, Organist, Harrisburgh."

I cheerfully concur with the above recommendation, having tried the instrument, previous to its removal from this city. S. P. Taylor, Organist.

I am permitted also to refer to the Rev. Dr. Hawks, St. Thomas Hall, Flushing, and the Rev. C. B. Dana, Christ Church, Alexandria, D. C., for whose beautiful churches I have, within these few months, erected large Organs; and to a great number of clergymen and gentlemen, from whom I have most flattering testimonials for Organs supplied.

I continue to manufacture all descriptions of Organs, from the largest size to the smallest; and for country churches, where organists are difficult to be procured, I particularly recommend those of the Self-Playing kind, which, by the simplest mechanical means, perform psalmody and chants, in the first style of execution.

I beg to state, that possessing every means, convenient premises, employing none but first rate experienced workmen, added to my own practical knowledge, I am enabled to supply instruments of superior quality, and upon very favorable terms.

Oct 6—tf GEORGE JARDINE.

KING & FEEKS' CLASSICAL AND ENGLISH SCHOOL,

639 Broadway, near Bleecker-street.

THE Principals invite the attention of Parents and Guardians to the particular airy and healthy situation of their Rooms, (7 in number,) their commodiousness and convenience of arrangement; in which respects they believe advantages are offered that are not surpassed in the city.

The Government of the School, though sufficiently strict to insure the greatest general assiduity and emulation, is nevertheless, as much tempered with paternal forbearance, as is consistent with due regard to the lasting interest of the youth committed to their charge.

Terms per Quarter.

The English Course, Arithmetic and Algebra,	\$10 00
Book Keeping, (extra.)	2 50
Geometry, Trigonometry, and the higher branches of the Mathematics, (extra.)	2 50
Latin and Greek, with the English and Mathematical course,	15 00
French and Spanish, each,	5 00
Drawing and Painting,	5 00
Stationary,	50
Music, (extra.)	1 00
Junior Class.	
Spelling, Reading, Writing, and the Elements of Arithmetic and Geography,	7 00

J. W. Thomson, A. M. Instructer in the Classical Department.
A. Pestiaux, Instructer in the French Department.
Ramon Garbayo, Instructer in the Spanish Deparment.
Edward Purcell, Instructer in Drawing and Painting.
G. H. Clark, Assistant in the English Department.
W. B. Bradbury, Instructer in Music.

The Principals respectfully refer to the following Gentlemen:

Hon. I. L. Varian, A. & G. Arnoux, Esqs., J. M. Bradhurst, Esq., J. De Ruyter, Esq., Daniel Ebbets, Esq., H. W. Field, Esq., W. Hardenbrook, Esq., D. Kingsland, Esq., Dr. D. Marvin, Rev. J. McElroy, D. D., H. H. Schieffelin, Esq., H. Suydam, Esq., J. C. Winans, Esq., Dr. S. P. White, J. J. West, Esq., N. H. Wolf, Esq., R. Wood, Esq.

Mr. Thomson refers to the following Gentlemen:

Right Rev. B. T. Onderdonk, Rev. W. H. Campbell, Rev. John M. Forbes, Rev. A. McClay, Rev. John M. Krebs, Charles Canda, Esq., William P. Furniss, Esq., Hickson W. Field, Esq., Harris Scovell, Esq. Messrs. Peugnet, Brothers.

Aug. 28—12t.

GRAND ACTION PIANO FORTES.

THE subscriber would respectfully announce to the public, that he continues to deal in the celebrated Grand Action Piano Fortes, (made under the immediate inspection,) of the best seasoned materials, and warranted to stand any climate. Having received for his instruments Four Medals (*First Premiums*) at the American and Mechanics' Institutes in this city, for the best *Tone* and *Touch*, he feels confident in warranting them in every respect. The above instruments are made with all the latest improvements and style of finish—varying in price from \$200 to \$500—and will be sold at the lowest New York Prices.

All Piano Fortes sold at this establishment are warranted for one year.

N. B. Orders received for Piano Forte Tuning.

WILLIAM PEASE,
Music Saloon, No. 90 Fourth street,
Sept. 4—tf 2d door from Amos st.

BROOKLYN COLLEGIATE INSTITUTE,

(AN ENGLISH AND CLASSICAL BOARDING SCHOOL.)

JOHN YOUNG, PRINCIPAL.

THE location of this School, two miles easterly from the Brooklyn ferries, on Washington Avennu, a few rods south of the Bedford road, is one of unsurpassed beauty and healthiness, and combines complete country retirement and easy access to the city.

The buildings are entirely new, and replete with comfort and convenience, and surrounded by extensive play grounds. All the branches of a thorough English and Classical Education, with the French and Spanish Languages, Drawing, Painting, &c., are taught by teachers of skill and experience.

TERMS:

For English and Commercial Studies, \$160 per annum.

Ancient and Modern Languages, &c., \$200 per annum.

No extra charges whatever.

All letters addressed to the Principal, Brooklyn, N. Y., will be promptly answered.

REFERENCES:

Right Rev. Benjamin T. Onderdonk: *New York.*
Rev. Richard C. Shimeall: *Brooklyn.*
Rev. Norman H. Adams: *Unadilla.*
Hon. John Adams: *Catskill.*
Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
Levi Thayer: *Palmyra.*
James W. Reed: *Lockport.*
James Baldwin, Jun.: *Buffalo.*

Brooklyn, June 5, 1841.

PALMER'S TREATISE ON THE CHURCH.

EDITED BY BISHOP WHITTINGHAM.

JUST published in two handsomely printed volumes, 8vo—A Treatise on the Church of Christ. Designed chiefly for the Use of Students in Theology. By the Rev. Wm. Palmer, of Worcester College, Oxford. With a Preface and Notes, by Rt. Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland.

D. APPLETON & CO.
Publishers, 200 Broadway,

Who will issue in a few days—The Early English Church, or Christian History of England, in Early British, Saxon and Norman Times. By the Rev. Edward Churton, M. A. With a Preface by the Rt. Rev. Bishop Ives. 1 vol. 16mo., forming one of the "Devotional Library."

October 16.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16. tf

REV. DR. WAINWRIGHT'S CLASS.

THE opening of the Rev. Dr. Wainwright's class of Young Ladies is unavoidably postponed to Monday, Oct. 25th, in consequence of his attendance on the business of the General Convention now in session.

Oct 16.

ST. MARY'S HALL,

GREEN BANK, BURLINGTON, NEW JERSEY.

THIS Institution will commence its Winter Term on the 1st of November.

October 16. 4t

MISSES EDWARDS' *BOARDING AND DAY SCHOOL FOR YOUNG LADIES,*

New Haven, Connecticut.

THE Winter term of this School, will commence on the 1st of October.

New Haven, Sept. 25, 1841. 6t.

IMPORTANT TO THE CLERGY.

THE subscriber has just received "An Essay on Gothic Architecture, with various Plans and Drawings for Churches, Designed chiefly for the use of the Clergy." By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

The clergy attending the approaching State and General Conventions will do well to call and examine the bove. It is nearly out of print.

ALEXANDER V. BLAKE.
54 Gold, corner of Fulton street.

HOPKINS' PRIMITIVE CHURCH.

He has also a few copies of the Primitive Church, compared with the Protestant Episcopal Church, by the same author. Oct. 2.

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, a the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841 yr

SACRED MUSIC.

A GENTLEMAN who has had a long experience in teaching and conducting Sacred Music, is at liberty to make an engagement either in the city or country. Application may be made to Mr J A Sparks, office of the "Churchman," 111 Nassau st.

References entirely satisfactory will be given.

New York, Oct 9, 1841—4t

MODERN THEOLOGICAL BOOKS.

To Clergymen, Students, &c. &c.

BARTLETT & WELFORD,

Booksellers and Importers, No. 229 Broadway,

Under the American Hotel,

HAVE a large assortment of the most important and valuable Episcopal Theological Books, at the lowest prices—including, among others, the following—

Bishop Beveridge's Works, 9 vols
Bingham's Origines and other Works, 9 vols
Dr Burton's Works. 5 vols
Burrows' Sermons, &c. 2 vls
Bishop Bull's Works, 8 vols
Bragge's Works, 5 vols
Bp Berkely's Works, 1 vol
Burnet's History of the Reformation, 4 vols
Cardwell's Documentary Annals of the Church, 2 vols
Caves' Lives of the Apostles, Fathers, &c. 5 vols
Archdeacon Daubeny's Sermons, 3 vols
Douglas on Miracles, 1 vol
Fuller's Church History of Britain, 3 vols
Hall's Contemplations, 1 vol
Horberry's Works, 2 vols
Hooker's Works, 2 vols
Hale's Sermons on the Liturgy, 4 vols
Horsely's Sermons, 1 vol
Jewell's Apology for the Church, 1 vol
Le Bas' Sermons, 3 vols
Archbp Leighton's Works, 1 vol
Library of the Fathers, 6 vls
Rev Charles Leslie's Works, 7 vols
Lightfoot's Whole Works, 13 vols
Lowth's Works, 2 vols
Leland's Works, 2 vols
Palmer's Origines Liturgicæ, 2 vols
Patres Apostolici, ed Jacobson, 2 vols
Porter's Life and Times of St. Cyprian, 1 vol
Bishop Porteus' Works, 6 vls
Randolph's Theologican, 2 vols
Stillingfleet's Origines Sacræ, 2 vols
Do. Origines Britannicæ, 1 v
Archbishop Sharpe's Works, 5 vols
Shackford's Connections, 2 vols
Sherlock's Works, 5 vols
Strype's Annals and Memorials, 13 vols
Van Mildert's Works, 6 vols
Warburton's Divine Legation, 2 vols
Bede's Ecclesiastical History, 1 vol
Clergyman's Companion, 1 v
Jones' Canon of the New Testament, 3 vols
Lewis' Hebrew Republic, 3 vols

And a variety of other equally standard and valuable Works.

N. B. Catalogues furnished gratis on application.

October 2—tf

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CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

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Oct 22—tf

THE RHODE ISLAND COTTAGE

FOR sale at A. V. Blake's, 54 Gold st.; also, at 28 Ann st.; 152 and 200 Broadway; and 111 Nassau st., office of the Churchman. Price 18 cts.

Also, Poems by Cynthie Taggart. Oct 23.

RAHWAY FEMALE SEMINARY.—The subscribers respectfully inform their friends and the public, that having obtained from Mrs. Lincoln Phelps a transfer of her interest in the above establishment, the same will be opened under their immediate direction for the reception of pupils on the first Wednesday in November next, with competent Professors and teachers, in all the branches usually taught in the best institutions in the United States.

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The subscribers respectfully solicit the patronage of their friends and the public.

RACHEL HUNTER.
Oct. 16. 8t JULIA DE VEUVE.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

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A PASTORAL LETTER

To the Clergy and other Members of the Protestant Episcopal Church in the United States of America, from the Bishops of said Church, assembled in General Convention, in the City of New York, Oct. 6, 1841.

Brethren and Friends, beloved in the Lord:

It again becomes the duty of your bishops, being assembled with your Clerical and Lay Deputies in General Convention, and at their request, to address to you a Pastoral Letter on the state of our churches.

Since the last meeting of this Convention, it has pleased the Lord, in his merciful goodness, to continue them generally in a state of prosperity and increase. But with deep feelings of sorrow we find another vacant seat in our House. We have to lament the decease of our much respected brother, the Right Rev. Nathaniel Bowen, D. D., who, in the midst of his useful labors, departed this life on the 25th of August, 1839.

Still, in the midst of judgment, the Lord remembers mercy. We are happy in being able to report, that, through his goodness, no less than six others have been added to our number. The Right Rev. Leonidas Polk, D. D., was consecrated to the Episcopal office in 1838, as Missionary Bishop of the Southwest, having for his jurisdiction, Arkansas, and some part of the Indian Territory, with the provisional supervisions of the Dioceses of Alabama and Louisiana. And at the request of our Foreign Missionary Committee, he has extended his visitations to the Republic of Texas, of which we have been favored with interesting information.

The Right Rev. William H. De Lancey, D. D., was consecrated Bishop of Western New York, on the 9th of May, 1839; under whose administration that new Diocese is highly prosperous.

The Right Rev. Christopher E. Gadsden, D. D., the successor of our much lamented brother, Bishop Bowen, was ordained to the Episcopate of South Carolina, on the 21st of June, 1840.

The Right Rev. William R. Whittingham, D. D., was consecrated Bishop of the Diocese of Maryland, September 17th, 1840.

The Right Rev. Stephen Elliott, Jun., D. D., was on the 28th of February last, ordained Bishop of Georgia.

And during the session of this Convention, the Rev. Alfred Lee, D. D., has been ordained Bishop of Delaware.

You will, we doubt not, rejoice with us, and bless God for these additions to our apostolic ministry; and that they have been made with unanimity, and to the great satisfaction of the churches over which they are appointed to preside; and for the lively hope which we already have, that the work of God will prosper in their hands. Our brethren, now, in all parts of the United States, have the benefit of Episcopal supervision.

We would again "write unto you of the common salvation" which is in Jesus Christ, "and exhort you, that you should earnestly contend for the faith which was once," by inspiration of the Holy Ghost, "delivered unto the saints," and faithfully perform those things which are required in the word of God, that we may obtain eternal life.

The religion taught us in the holy Scriptures may be included under two heads:—What we must *believe*, and what we must *do*. Under the the former head is included a belief in all things respecting our religious hope, and final salvation, which are revealed to our understanding in God's holy word: such as the creation and fall of man; the character of the Saviour, and what he has done to redeem us *from* sin and eternal death; the merits and other doctrines of his cross; the institution and nature of his Church and its ministry; the number and efficacy of his sacraments; the persons of the Deity; the agency of the Divine Spirit, and the life and immortality brought to light in the Gospel, which his ministers are sent to preach. These are among the principal things which we are to believe, and which are essential to that faith which is required of those who would have a sure hope of salvation in Jesus Christ.

But the great practical question for those who have this faith, the question, which, in different forms, was often put to Christ and his apostles, and which his ministers still should be willing and prepared to answer to all who ask it, and to all who have ears to hear, is, *What must we do to be saved?* This, in the same Scriptures, we are clearly and so fully taught, "that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

Our Church has taught in her catechism what are "the first principles of the doctrine of Christ," and in her articles and homilies, what is most necessary to the obtaining of a sure hope of salvation in Jesus Christ, and to the perfection of the Christian character. The more carefully you, as Christ commands, "search the Scriptures," the more will you see and have cause to admire the wisdom and piety of those holy men, who were instrumental in reforming the Church of England, and who compiled, on true scriptural grounds, Articles of Faith, and a Book of Common Prayer. Since this branch of the "one Catholic and Apostolic Church," to which we have the happiness to belong, became independent of the Church of England, in its ecclesiastical polity, our fathers of the American Episcopal Church, as we may now well call them, made some few alterations and improvements, that our worship and discipline may be better adapted to the state of this country, and the manners of the age; but, as you may easily see, they have carefully adhered to the sure word of God.

But though all Christians may agree that our religion is included under the two heads:—What are we required to believe, and what to do, that we may be saved in Jesus Christ? On the comparative importance of these two parts, and what influence they have in our justifications and acceptance with God, there is unhappily some diversity of opinion, to which we deem it expedient to ask your attention. Many Christians, indeed, seem to find some difficulty in reconciling or in clearly understanding what the Scriptures teach of faith and of works. To remove any doubts or uncertainty of this kind must evidently be of high importance.

The principle or ground on which we are accepted of God, and may hope to be blest in heaven as righteous in his sight, is what chiefly distinguishes Christian theology from all other religions. On the much controverted question, what influence our works have in our justification, some have erroneously thought, that the apostles even are not wholly agreed: as when one "concludes that a man is justified by faith, without the deeds of law;" and another, "that by works a man is justified, and not by faith only." But not only are the apostles, on this momentous doctrine, agreed; but among Christians truly pious, the difference is probably less than is generally supposed.

The Scriptures teach us that man is naturally in a fallen, sinful state, from which God, in his merciful goodness, sent his Son to redeem us. By the sacrifice of himself, he made expiation for our sins; by rising from the dead, he has raised our hopes to life immortal; and through faith in him, as "the way, the truth, and the life;" as our advocates with the Father, and "the end of the law for righteousness to those who believe," we are authorized to look for pardon and acceptance.

This is indeed an "unspeakable gift:"—it is a work of mercy and grace which passes man's understanding; and that Christians of honest hearts and sincere piety, should have views somewhat different respecting what is required of men, that they may obtain the salvation offered us in the Gospel, is a matter of regret rather than of surprise. Respecting the counsels of God in the vast work of redemption, we know in part only, and can prophecy but in part. In that plan of Divine love which clothed "the Lord from heaven" in human flesh, there are *depths of wisdom and knowledge*, which no genius of man can in this life wholly investigate, nor human reason fathom. God is graciously pleased to reveal to our understanding, what is necessary for us to know during this present life; and with this should we be contented, and for it thankful; not indulging any presumptuous curiosity, nor pretending to be wise beyond what is written for our learning.

They who carefully read the Holy Scriptures, cannot be ignorant that salvation is of grace;—that it is not of works, lest any man should boast, and that we are justified through faith in the redemption that is in Jesus Christ. Nor is it less evident that we are required to *work out our salvation*,—to *save ourselves*,—to *make our calling and election* sure. These, and other like passages, all appertain to the sure Word of God, and that is their true sense which reconciles them, and shows their agreement with each other, and with the whole of the sacred volume.

In searching the Scriptures, our great desire should be to know what God has taught, uninfluenced by what we may prefer, and without any attempt to circumscribe "the power of God and the wisdom of God" within the narrow limits of our own understanding. If we search the Scriptures for texts or for arguments to confirm what appears to us the most reasonable, or what we have already adopted as our opinions, we shall be less likely to come to the knowledge of "all the counsel of God." Sincere and pious Christians, by regarding chiefly, what certainly merits very much regard, the gratuitous dispensations of God's mercy in Christ,—the hopeless, spiritual state of fallen man,—the predominance of his selfish, worldly, and carnal affections; and many passages of God's word, which speak of our works as unprofitable to God, and in his sight without merit, may naturally be led to make too little account of good living, and of what we must do to be saved. A simple belief in the merits of Christ may be so relied upon, as to "make void the law through faith." Others may incline to an opposite and not less dangerous error. By giving their chief attention to passages, of which there are also very many, that teach the necessity of obedience to God's word; that all will be judged and finally rewarded or punished according to their works done in this world, and that they who live in wilful violation of God's laws, shall not inherit his heavenly kingdom;—by considering further, what encouragement the Scriptures give, and what blessings and reward they promise to those who "live soberly, righteously, and godly in this present world," they are no less naturally led to place undue reliance upon what they deem good works and the merits of their obedience to "the holy commandment given unto them;" they are in danger of dishonoring the doctrines of grace,—of degrading the merits of Christ, as a perfect and complete Saviour. Too little may be allowed to faith, as the principle on which we are accepted of God.

St. Paul in his epistles, in those especially to the Romans and Galatians, shows the antichristian tendency of this latter error; shows that we cannot be accounted righteous for the merits of our obedience to the laws of God;—but on the contrary, that our transgression of his laws is what condemns us; it is what shows that we are sinners. By the law is the knowledge of sin: even "when we would do good evil is present with us." It is from this curse of the law that Christ has redeemed us. This apostle shows that no works which we can do are so good and perfect, that they will merit acceptance with God and eternal life. But St. Paul no where teaches that we are justified by a dead or inactive faith:—by a faith which does not bring forth the fruit of good living. He speaks of that lively faith which renews the heart, and produces obedience to what the Gospel requires: and how it is that we, who are concluded under sin, may be accepted as righteous. He shows the error of those who expect salvation as the reward of what they do. The most holy and faithful Christian has no foundation for hope to rest upon, but the merits of his crucified Saviour. From God, "all holy desires, good counsels and just works do proceed;" it is he who makes us in any thing which is good to differ from others: by his grace we are what we are.

It appears that St. Paul's remarks on the doctrines of grace were misunderstood in his day, as they also have been in ours. They were considered, St. Peter says, as hard to be understood, and were wrested from their true sense to the support of error. We have also reason to believe that others of the apostles, as Peter and James, John and Jude, designed, in their epistles, to rectify the erroneous notions, which some Christians even then began to entertain respecting the necessity of godly living;—"to vindicate (as St. Augustine says) the true doctrine, from the false consequences charged upon it, and to show that faith without works is nothing worth." St. James, in his bold manner and strong language, speaks very decidedly on this point;—he shows the dangerous error of supposing that a mere belief in Christ rendered the works, which God's word requires of believers, unnecessary, or that we can have a good hope of being saved in Christ, while we neglect what Christ himself commands.

Faith is required, not as a substitute for good living, but rather as necessary to our living according to the word and will of God. The works which the Gospel of Christ requires, that men may be saved, they cannot, or certainly they would not perform without a belief in him as their Saviour. Who could truly pray in the name of Christ, or in his name, and from love to him, give a cup of water, if he does not believe in him? St. James teaches what St. Paul taught, that we do not through faith make void the law. The unprofitableness of faith, without submission to God's righteousness, he illustrates by the case of one who should give the needy nothing but fair words and empty wishes:—"Be ye warmed and clothed." There is no more of true justifying faith, in believing the Scriptures to be the word of God, while we live in the neglect of what they teach, than there is of charity in knowing the wants of the poor, while we refuse or neglect to relieve them. St. James teaches us that the faith which justifies, is a living faith, fruitful of good works:—it is that faith of the heart, by which "man believeth unto righteousness." St. Paul teaches the same doctrine when he says, "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." And again, "If ye live according to the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Our Saviour teaches this doctrine when he says, "Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." And Peter says to the same purpose, "It is better not to know the way of righteousness, than having known it, to turn from the holy commandment." He shows the necessity of adding to our faith, virtue,—knowledge,—temperance,—patience, godliness,—brotherly kindness,—charity: "If—he says—ye do these things, ye shall never fall."

A careful study of the holy Scriptures, with prayer, will convince you of their perfect harmony and agreement on the doctrine of faith and works. You have but to observe well, in what sense we are justified by faith only; and also how it is that good living is essential to our salvation in Christ. By the apostles, Paul and James, you are warned of two opposite errors. By the former you are taught not to rely on any works which you do, as profitable to salvation, but such as are wrought in a Christian faith; while the other shows that faith, without the works which the Gospel requires, is unavailing. This doctrine he had learned from his Divine Master, who was careful to teach that the tree is known by its fruits; that the man whose heart is truly renewed by a lively faith in Christ, will show it by his submission to God's righteousness; "will show his faith by his works."

The agreement of those two apostles is made more evident by their appealing to the case of Abraham's readiness, in obedience to God's command, to offer his son in sacrifice. St. Paul shows that what rendered that act of obedience acceptable, was Abraham's belief in God's word, and trust in his promises. Had he done the same thing of his own will, supposing it meritorious, like them who offered their children to Moloch, and like myriads of other self-righteous people, who think to gain heaven by useless sufferings, and "voluntary humility," it would have been sinful. And St. James with equal truth shows, that if Abraham had not obeyed God's command, his faith would not have been reckoned to him for righteousness; he would not have been honored as the Father of the Faithful, and as "the Friend of God;" he would not have heard from heaven these most comforting and gracious words: "Now I know that thou fearest God, seeing thou hast not withheld thy son—thy only son, from me." "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son—thy only son,—that in blessing I will bless thee, —— because thou hast obeyed my voice." "Faith wrought with his works, and by works was faith made perfect." Abraham's obedience was the fruit, and of course the evidence, of a lively faith. By these fruits it was manifest to the world, that with his heart he believed unto righteousness; that he would sooner hope against hope, than doubt whether the word of God is true. God in his wisdom and goodness has been pleased to set before us this very remarkable case of the obedience of faith, for an example and encouragement to his people to the end of the world. We are called to no trials greater than that, and in what trials then should we turn from the commandment given unto us? Let our faith be thus fruitful. Regard carefully what St. Paul shows you in Abraham's example, that it is faith in Christ and in the word of God, which renders your works religious and good. And learn too, from the same example, that you are not authorized to hope that your faith in Christ is truly religious, and will of God be accounted to you for righteousness, except it bring forth in you the obedience which Christ himself requires. From one apostle you learn, that what renders you acceptable to God, is the renewal of your mind—the conformity of your heart to God's word and revealed will: and from another you learn, that your heart is not truly renewed or conformed to God's word and will, unless you obey what he commands. They unite in teaching you not to trust in your own righteousness; but to submit to that righteousness which is by faith in the Son of God;—that a religious faith and a holy life are both necessary to a lively hope: they are as the soul and the body of pure and undefiled religion, and death is the consequence of their separation. They teach you to place your hope of pardon and peace with God, in his mercy obtained through the redemption and merits of Jesus Christ, while at the same time they lift their warning voice against your making that hope, or trust, or faith, or any notion of your being justified, or of God's elect, for living carelessly or neglecting to work out your own salvation. What God has joined together, let no man put asunder. You cannot safely trust in any faith, or "all faith," to save you, which does not produce obedience to the Gospel; nor in any works which you can do, except that they are wrought in God, and are the fruit of your faith in Christ. "Whatever is not of faith is sin."

This doctrine of faith and works you may find to be fully taught and sustained in the Articles and Liturgy, and in all the standards of our Church. She has taken the true mean or middle way between the two opposite extremes, and is careful to teach you not to turn to the right hand or to the left.

We are truly said to be justified by faith and to be saved by faith, because, as the Apostles show, our faith it is which renders our works pleasing to God; because, indeed, it is by faith only that we can truly do what God requires, and be conformed to his will. The works required of Christians show, not our merits, but our belief in Him, who is truly meritorious, and our hope and trust in the word and promises of God; they should be intended to manifest not that salvation is of us, but that we seek for and accept it as the free gift of God. By faith, we receive Christ as "the Lord our Righteousness." It is a belief in what God has revealed, a trust in what he has promised, and a lively sense that all the glory of our salvation is his alone. It is "not of works, lest any man should boast." But so far is this faith from excluding the necessity of repentance and hope and charity and good living, that it is what produces them. It is the good tree, which, as our Lord says, brings forth good fruit; and the wisdom of God in requiring it, as the principle of our justification, is evident. It is thus required, not because faith is the greatest of all Christian virtues or graces;—charity is greater than faith. What gives to faith its exalted rank in the religion of Christ, is its truth. It sees no merit but in Jesus Christ: it humbles the sinner, exalts the Saviour, and gives all glory to God; and also, through his grace, it enables the Christian to "walk, not after the flesh, but after the Spirit."

And here, too, as St. James says, "you see how that by works a man is justified, and not by faith only." "The tree is known by its fruits;" "by works is faith made perfect;" its fruitfulness and its life are shown. We are justified by works, as being the fruits which make faith valuable. Hence it is said that we shall be judged according to our works, or according to the fruit which our faith produces. "He that soweth little shall reap little, and he that soweth plenteously, shall reap plenteously."

It is remarkable and much to our present purpose that St. Paul, in speaking of what *will avail*—what the Lord requires that we should be and do that we may be saved in Jesus Christ, says, in one place, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." But in another place he says, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." And yet in a third passage he declares, "In Jesus Christ neither circumcision availeth any thing nor uncircumcision, but faith which worketh by love." Here it may seem to some that the apostle is not consistent with himself—that he advances three discordant principles respecting our acceptance with God; but in truth not only do these three agree in what avails to our salvation in Christ, but they very much confirm the view of a living faith, which in this letter we would commend to your devout consideration. For the "new creature," mentioned in one of these passages, is what circumcision did, and baptism now does represent: it is the "new birth unto righteousness," "the inward part or thing signified" by those rites. *Faith* is the gift or grace by which the heart is *renewed*. We are begotten again by the word of truth. God purifies the heart by faith: Christians are sanctified by the faith that is in them. Faith, therefore, avails as producing the new creature; and as "with the heart man believeth unto righteousness," "the keeping the commandments of God" also avails. These are works by which faith is made perfect—the fruit of a living faith—a faith, says the apostle, "which *worketh*," which influences our conduct—produces that obedience to God's word, without which faith is dead.

There may, indeed, be an *active* faith, and yet the fruits not good. Faith, in many instances, has produced prejudice, bigotry, and divisions. Actuated by a blind belief and ungodly zeal, Christians have been guilty of a thousand persecutions. Will such a faith avail?—a faith which produces "envy, hatred, and malice, and all uncharitableness?" which swells the heart with spiritual pride? which breaks out in a fiery zeal for a sect, excites party spirit, and makes men more uncharitable? Not so: that which avails is "faith which worketh *by love*." By such works it is that faith is made perfect. With this addition, you have a comprehensive view of what is necessary to your salvation in Jesus Christ. "Love is the fulfilling of the whole law:" it is the moral principle which the Gospel is intended to produce and to cherish in the hearts of men, and by which we are best known to be the disciples of Christ.

That faith *avails* to our salvation the Scriptures abundantly teach; a *new creature avails*, as being the sanctified state of a believing soul: it is the inward disposition to hate sin, to love God and obey his word, which is called a new birth, and without which no man can see the kingdom of God; and of course keeping God's commandments avails, because, as we have seen, it is the fruit of faith—the work done by the new creature. A lively faith in Jesus Christ disposes the Christian to live soberly, righteously, and godly, in this present world: it does no ill to any one, for it *worketh by love*. In these passages of the apostle you have a guide to the knowledge of your own Christian state. If you have faith which worketh by love in keeping God's commandments, you may well trust that you are "born of God." "Every one that loveth is born of God, and knoweth God; if we love one another, God dwelleth in us; hereby we know that we dwell in him and he in us."

In viewing this subject of what you must believe and what you must do, that you may be saved with an everlasting salvation, you should carefully remember that neither faith nor works is the meritorious cause of your salvation. "By *grace* ye are saved, through faith, and that not of yourselves, it is the gift of God." We are said to be saved by faith, and to be justified by it rather than by our works, not only because, as we have seen, it is that which alone can produce the works required of us, but chiefly because, through the operations of the Divine Spirit, it is a conviction of sin, of righteousness, and of judgment; it is a belief that we are included under *sin*; that Christ is the end of the law for *righteousness* to those who believe in him, and that a day of *judgment* is approaching, when we must all give account of the works done in this present life. Faith moves us to seek for life eternal as the gift of God through the merits of Christ, and to render all glory to the Father, the Son, and the Holy Ghost.

This subject rightly considered will teach you profitably to use the means of grace. Because circumcision now avails nothing, you must not infer that the Christian ordinances are of but little importance—that without peril to your soul you may neglect baptism, or confirmation, or the Lord's supper, or prayer. By a *right* use of these means, as our Church teaches and the Scriptures teach, your faith will be strengthened and grace increased. God has commanded the use of them, and they who neglect them must either think that they are wiser than God, or they must be in want of that faith which produces obedience to his commands.

The ordinances appointed by our Saviour Christ and administered by his apostles, should not be viewed merely as duties, but rather as blessed privileges which claim our thankfulness to God. In mercy to mankind and to help our infirmities they are given us as sanctified means of bringing us to himself, and by which we may obtain his heavenly benediction.

Your bishops ask your attention to this subject the rather, because, in our visitation of the churches under our care, we are often and much pained in observing how large a part of the people of our congregations appear to be in doubt, or undecided respecting the use of these means; how many of them live in the neglect of making an open and public profession of their faith in Christ and submission to his righteousness: and this we the more regret, from considering that not a few of them manifest a sincere regard for religion and a serious sense of its importance. Their morals, too, and their lives in other respects, are, in a happy degree, such as we desire to see in the disciples of Christ. They appear to have a reverence for God and right views of the Saviour's character and office; and they show such benevolence and charity towards their fellow men, that we may say of thousands what Christ said to one, "*They* are not far from the kingdom of God." Our sorrow is, that they are not visibly in his kingdom. For reasons known perhaps to themselves and to God only, they do not confess Christ before men and become members of his Church. While they so continue they are not *assured* of God's favor and goodness towards them, "and that *they* are members incorporate in the mystical body of his Son, which is the blessed company of all faithful people." Into a Church so apostolic as this, having a faith so primitive, doctrines so evangelical, a worship so scriptural, and other institutions so truly liberal, we might reasonably hope to see people crowding as doves to their windows.

Our Saviour Christ sent his ministers to preach, "He that believeth and is baptized, shall be saved;" and so far as we know of their acts and their history, they who did believe, immediately made that profession of their faith. It is also evident in the Acts of the Apostles that they confirmed baptized believers by laying their hands upon them, and praying for the aid of God's Holy Spirit to strengthen them in the performance of their baptismal engagements, and enable them to "lead the rest of their lives according to that beginning." And it is the request and the command of your Saviour that you receive the other sacrament *in remembrance of him*, in a thankful and devout commemoration of his "one sacrifice for sin." In that sacrament you show forth his death—you manifest your faith in the merits of his cross—and your thankfulnes for such unspeakable mercy. By faithfully receiving these memorials of his love, you are also authorized to hope for the strengthening of your souls by the spiritual efficacy of his body and blood, broken and shed for your sins, as your bodies are by the bread and wine.

Some seem to think that the rivers of Damascus are better than the waters of Israel, or that if they live honest and good lives they shall not be the worse for neglecting religious ceremonies. And who does truly live an honest and good life? Who loves God with all his heart and soul and mind, and his neighbor as himself? Who has in all things done to others as he would have others do to him? In many things we all offend: there is none good but one. Christ died to save, and his Gospel is sent to call, "not the righteous, but sinners." Are you so whole, that you need not this Divine Physician? We might remind you of the inestimable benefits, visibly signed and sealed in baptism, to those who rightly receive it. We might say much to you of the fitness and Divine authority of confirmation, and the blessings which have evidently attended its right and faithful ministration. We might show that communing in the Lord's Supper is a great comfort to those who believe in Christ, and that it strengthens them much in their Christian zeal. But is it not enough to know that it is the will of your Saviour Christ that you should submit to his ordinances?—that he, who so loved your soul as to die for its salvation, has appointed his sacraments for your benefit? Such a Saviour, you may well believe, has not ordained rites which are unnecessary, or which may safely be neglected; nor has he required you to do that which is useless. Our wisdom, when opposed to God's word, is but foolishness. He has "chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty." When some inquired of Christ, "What shall we do that we might work the works of God: he answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." We are to believe in him as the great *Prophet*—as the word or wisdom of God, by whom the Divine will is made known to men; and as the only true *Priest* who has made expiation for our sins, and ever lives to make intercession for us. "Through him we have access, by one Spirit, unto the Father." And we are to believe in him as our *King*, unto whom all power was given in heaven and in earth. Him we are bound in all things to obey. He is "made both Lord and Christ;" and well may he ask, as he does, "Why call ye me Lord, Lord, and do not the things which I say?" While we disobey his commands, by our actions we deny that he is Lord; we rebel against him.

But there is an opposite error which is no less carefully to be avoided. There is little use in drawing nigh to God with our lips, if our hearts are far from him. Our Church is faithful to declare, what the Scriptures clearly teach, that "the sacraments were not ordained of Christ to be gazed upon,—but that we should duly use them. In such only as worthily receive the same, they have a wholesome effect or operation." And she is faithful also in warning us of the peril of receiving them unworthily. In using the means of grace, *according to your faith it will be done unto you.* We may err in making not only too little, but in making too much of external rites. There is a sense in which neither receiving baptism, nor neglecting it, will avail. The outward performance of religious rites will not be profitable, without the sincere co-operation of the mind and affections. The ordinances of the Gospel are to be observed, as the consecrated channels of God's grace to your soul; as the means whereby you may hope to receive his heavenly benediction. We should use them in faith and submission to God, making no account of our own righteousness; but remembering that "Jesus Christ is of God made unto us wisdom and righteousness and sanctification and redemption; that according as it is written," by the prophet Jeremiah, "He that glorifieth, let him glory in the Lord."

It is a very essential part of religious knowledge to have right views of all means of grace, and with what intention, and what faith and hopes, you observe them. They are as instruments put into your hands, by the right use of which, you obtain what is truly good. If we ask, we shall receive; if we seek as the Lord directs, we shall find. They are as a test of our faith, and they manifest that we seek for salvation as being the free gift of God. It is in compassion of our weakness, and to help our infirmities, that they are appointed. And the doctrine that you are saved by grace—that you cannot of yourselves and in your own natural strength turn to God, and be and do what he requires, without his aid, far from discouraging those who desire to be saved in Christ, should enliven your hope, and cause you the rather to strive to enter in at the straight gate. Accordingly St. Paul urges this most comforting truth, that "God works within you to will and to do," as the reason why you should "work out your own salvation. We preach the doctrines of grace to render your hope of salvation more lively and sure, We can do all things, Christ strengthening us, and his strength he is more ready to give, than we to seek for it by prayer, and by the use of those means which he has appointed and blessed for that purpose.

This doctrine that salvation is not of ourselves but is the gift of God, increases our thankfulness. Did we suppose it to be of us, that it is due to our merits, or within our natural power, that we can sanctify our own hearts and by our own strength become what God's word requires, we should feel self sufficient, and arrogate to ourselves the honor which belongs to God only. But when we know that "our help is in the name of the Lord"—that our knowledge is from his teaching—that our strength is his gift—that it is the Lord who opens our minds to understand and our hearts to receive the doctrine of life—that in patient goodness he hears our prayers, and in mercy gives us what we truly need—that his sanctifying grace makes the means which we use profitable to our souls, and that it is his Spirit which works within us to will and to do what is acceptable to himself, all boasting, all trust in ourselves is excluded—we shall be ready each one with the Apostle to acknowledge, "By the grace of God I am what I am." Good works are not the cause, but the fruit of our goodness. It is God who makes the tree good, and who requires of us the fruit of good living: the fruit itself, indeed, shows that the work is his. It is in perfect agreement with this doctrine of grace that we are commanded to "seek the Lord while he may be found," and to "save ourselves from this untoward generation." When we rightly understand the freedom of his grace, we must feel the justice of his reproof: "Ye will not come to me that ye might have life." Our part is to do what God commands, believing his word, trusting in his promise, and relying upon his grace. We must plant, and we must water, not the less, but the rather because it is God who gives the increase.

We "beseech you then, brethren, suffer the word of exhortation." Consider well what you must do to be saved;—how great is the peril of halting between two opinions, and of neglecting this great salvation. We would be ever cautious not to encourage an undue reliance on religious rites; but without the use of those which God has graciously appointed for our use, how can we hope to increase in grace and in godliness of living? "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We know well that you cannot change your own hearts;—that God alone can renew a right spirit within you. But he has promised to bless your sincere efforts to know and to do his will. "Ask and you shall receive; seek and you shall find." While you are faithful to do what he commands, you may humbly hope that he will enlighten your mind, and sanctify your affections. To him that hath shall be given. To those who "order their conversation right, shall be shown the salvation of God."

The kingdom of God or his Church, is the spiritual ark, which Christ, the true Noah, has prepared for the saving of his house, and your safety requires that you be not only "not far from," but in it. The promise of salvation is to those who are within its pale. The sense in which, as St. Peter says, "Baptism now saves us," is its being ordained of Christ, as the entrance into this spiritual ark, where we are entitled to all the means of grace; and if we are faithful in the use of them, to all the promises to those who are "members of Christ, children of God, and inheritors of the kingdom of heaven." As our Church teaches, "they that receive baptism rightly, are grafted into the Church, and the promise of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed." We should use this and the other Christian ordinances as a manifestation of our faith in Christ, of our trust in his merits, of our hope in the promises of God, and of our submission to his righteousness. In the right use of them there is great comfort; for they are tokens of his love of our souls, and of what he has done to save them. They are sanctified means, of God's appointment, whereby we may draw nigh to him in full assurance of faith, and obtain his heavenly benediction. Where these ordinances are devoutly and faithfully observed, we may well hope that true religion is increasing. It is encouraging to all who love the gates of Zion to see multitudes thus openly confessing the name of Christ; coming to Baptism, and bringing their children; renewing in Confirmation their Christian covenant, and regularly communing in the Lord's Supper. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Alexander V. Griswold,
Presiding Bishop.

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